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OLD MEETING

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THE

CHRISTIAN PIONEER:

EDITED BY

GEORGE HARRIS.

"Prepare ye the way of the LORD, make straight in the desert a highway for our GOD. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the LORD shall be revealed, and all flesh shall see it together."

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THE

CHRISTIAN PIONEER.

No. 185. JANUARY 1842. VOL. XVI.

THE ESSENTIAL FAITH OF THE UNIVERSAL CHURCH, DEDUCED FROM THE SACRED RECORDS.

THIS is the title of an admirable work by Miss Martineau, a work we fear not sufficiently known and appreciated even by Christian Unitarians, and certainly exciting but little attention amongst Roman Catholics, to whose consideration it is specially directed. The "Preliminary Address" is so truly excellent, and in its sentiments and spirit so applicable to all classes of Trinitarians, as well as to that larger class to whom it primarily appeals, that we think it will form an appropriate introduction to a new volume of the Christian Pioneer. Would our Trinitarian brethren, instead of maligning and denouncing our principles, calmly and dispassionately inquire into their nature, evidences, and moral tendency, and "reason together" with us on the faith in Christ, prejudice and misconception, error and bigotry would speedily take unto themselves wings and fly away. To promote calm and rational discussion on all religious subjects, is one of the main purposes of this Magazine; and we are acquainted with few works better calculated to cherish serious inquiry, and elicit truth, than the three Prize Essays by Miss Martineau, published by the British and Foreign Unitarian Association: the one addressed to Catholics; "Providence as manifested through Israel," addressed to Jews; and "The Faith as unfolded by many Prophets," addressed to Mahometans. We may probably, in future numbers, give extracts illustrative of the power and beauty of these instructive and highly interesting publications.—EDITOR.

As Christians addressing Christians, we, whose faith is called Unitarianism, invite you, our Roman Catholic brethren, to join with us in investigating the origin and

true nature of that Gospel which we agree in believing worthy of the deepest study, the most unremitting interest, and the highest regard. We agree in believing every Christian to be bound to promote the welfare of his race to the utmost of his ability; and that that welfare is best promoted by the extensive spread and firm establishment of Divine truth. We agree in believing that all other gifts which the Father of men has showered on human kind are insignificant in comparison with the dispensation of grace: or rather, that their value is unrecognised till interpreted by it. We alike feel that the material frame of the universe, fair as it is, is but as a silent picture till a living beauty is breathed into it, and a divine harmony evolved from it by its being made the exponent of God's purposes of grace. We alike feel that the round of life is dull and tame, and its vicissitudes wearisome and irritating, till it becomes clear that they are preparative to a higher state. We alike feel that worldly pursuits, and even intellectual employments, are objectless and uninteresting, till they can be referred to purposes whose complete fulfilment must take place beyond the grave. We alike feel how pervading, how perpetual is the influence of Gospel principles in ennobling every incident, in hallowing every vicissitude of life; in equalizing human emotions; in animating the sympathies, in vivifying the enjoyments, and blunting the sorrows, of all who adopt those principles, in full conviction of the understanding, and in perfect sincerity of heart. We agree in feeling how the whole aspect of existence changes, as the power and beauty of the Gospel become more influential;—as we learn where to deposit our cares, where to fix our hope, what to prize as a real possession, and what to regard as but loss in comparison of our inestimable gain. We feel in common how endurance may become a privilege, and earthly humiliation our highest honour, when sustained in the spirit, and incurred for the sake, of the Gospel. Feeling thus alike respecting the value of a common possession, desiring in common that all our race should be partakers of it, making it the most earnest of our prayers that we may receive it in its purity and employ it righteously, why should we not help one

another to apprehend it and hold it firmly? We know, from the records of history, how the adherents of your faith have so prized it as to sacrifice all things for it; how Catholic confessors have borne long and painful testimony, and how Catholic martyrs have triumphantly sustained the last proof of the strength of their convictions. We can refer you to similar examples among those who believed as we believe; and neither you nor we can doubt, that should occasions of self-sacrifice again arise, every true Christian in your body and in ours would show once more what the Gospel can do in divesting the world of its allurements and death of its terrors. Why then should we not congratulate each other on our common hope? Having laid hold on the same anchor of the soul, why should we not rejoice in each other's strength? And, differing as we do in the mode of holding a common privilege, why should we not reason together to ascertain where the difference lies, whence it arose, and by what means it may be obviated? Though you and we may not regard variations in Christian faith with an equal degree of regret and dread, we yield not to you or to any on earth in our appreciation of the value of truth, and in our desire that it may become the common possession of our race. Therefore it is that we now propose to you an investigation into its principles; and therefore it is that we seek the removal of all impediments to our joining in hand as we already do in heart, in bringing those who are astray to the fold of the true Shepherd.

The same means of ascertaining Divine truth are in your hands and in ours, if, as your best writers declare and as we believe, you have free access to the Scriptures of the Old and New Testaments. Our versions of those Scriptures are, it is true, not exactly alike. It appears to us that yours are, in various minor, and in some considerable points, less correct than our own: but fair investigation will settle this difference as well as others; and if not, such variations constitute no insurmountable hindrance. The essential truth of the Gospel is not involved in any or all of those modes of expression in which our respective versions of the Scriptures differ.

The difficulties which are thus originated are of very inferior moment to those by which our separation is perpetuated, and which depend on our application of the spirit rather than our interpretation of the letter of the sacred records. When we can as perfectly agree in our opinions concerning the person of Christ, as we do in our veneration and gratitude for his holiness and love; when we shall mutually rejoice in the universality as well as in the blessedness of the salvation he brought, we shall not dispute respecting the letter of some of his instructions, or long lament the difficulty of reconciling some apparent discrepancies. If, as you declare, the Scriptures are in common use among you, they must be allowed to be the rule of your faith as well as of your practice; they must be intended for your instruction as well as your confirmation; they must supply subjects of thought as well as of feeling. Do us the justice then, thus to use them as often as you hear us appeal to them. Compare our interpretation of the Gospel with the records themselves. Compare our deductions from facts with the original statement of those facts, and with all which throws light on them from the history, the discourses, the epistles which follow. To whatever common ground there is between us, let us repair; and since that common ground is the very spot where the living waters first sprang up, there can be no doubt but that a patient search will bring vital refreshment to us all.

We know, brethren, that our mode of belief appears to you under the greatest possible disadvantage, as being, even more than Protestant religion generally, divested of the claims and graces of antiquity. You regard our sect as newly formed from the dispersed elements of other sects which have melted away. You find no mention of our heresy in the records of the middle ages, or only such hints of the doctrines now held by Unitarians as might serve as suggestions of our present opinions: and you therefore naturally conclude that the parts of our faith to which you object are but of yesterday, and consequently the impious inventions of men. If it were so, our present address would indeed be indefensible; our challenge to investigation would be an insult; our appeal to the Scriptures would be blasphemy. But to

shake your conviction of this assumed fact, to convince you if possible that the reverse is the fact, is the object of the exposition of our opinions which we now present to you, and of every effort to explain and defend our faith. It is because we believe our religion to be primitive Christianity that we are attached to it as other Christians are to theirs. It is because we feel that we can carry back our opinions to a remoter antiquity than other Churches, that we prefer them; and though they were completely hidden under the unauthorized institutions of the middle ages, we find no difficulty in establishing their identity with those which were diffused by the messengers and under the sanction of God. He who sees a stream gushing forth from the cave, and can trace it back no further than the darkness whence it issues, may reasonably conclude that he stands near its source; but there may be a wayfarer who by observation and experience knows and can attest that this is no subsidiary spring, but the reappearance of a hidden stream, whose source is hallowed and whose current is inexhaustible. We only ask you to listen to our evidence of this, and to admit it or not, as you shall be afterwards disposed.

We agree with you in your reverence for antiquity in respect of the faith; and desire nothing more than that by their comparative claims to antiquity our respective religions should be judged. We feel that grace as well as authority is conferred by every evidence of long duration. We can enter into your reverence for your doctrines, because they were held by Saints in cloisters which have crumbled to dust, by heroes and anchorites whose arms were the relics of centuries gone by, or whose rocky abodes have retained their sanctity for a thousand years. We can understand your emotions on receiving sacraments or witnessing ceremonies which fostered the devotion of the saintly and the heroic of the olden time, and which filled the Christian temples abroad with music and fragrance, while in our land the smoke of Druidical sacrifices was ascending offensively to Heaven. But we thus sympathize because we too refer our worship to ancient days. Our hearts also thrill under the impulses which are propagated from afar.

We also delight in spiritual exercises, because they are sanctified by long-tried efficacy; and enjoy our devotion more, because the same hopes exhilarated, the same trust supported our spiritual kindred of the remotest Christian antiquity. In our Churches we believe we feel the spirit of brotherhood which first gave to the believers one heart and one soul. In the silence of our chambers, or amidst the solitudes of nature, we are open to the same incentives to prayer and praise which visited Peter on the house-top, and Paul amidst the perils of the sea. When intent upon the words of life, we, like the Apostle, are impelled to exclaim, "O! the depth of the riches both of the wisdom and knowledge of God!" And were the times of persecution to recur, we doubt not but that, at the very stake, the consciousness of fellowship with the holy Stephen would add vigour to our courage and splendour to our hopes. We refuse to perpetuate the imposing ritual of the early ages because it is not antique enough: but whenever we behold two or three gathered together to worship with the heart and voice alone; when we see men assembling on the first day of the week to break bread in remembrance of Christ, in the simplicity of the primitive ordinance; when we see teachers, in all external things like their brethren, gathering wisdom from the fowls of the air and the lilies of the field,—we could almost forget the lapse of ages in sympathy with those from whom they separate us.

Such a sympathy, if originated here, will be perfected hereafter; for it is too purely spiritual to be dissolved by death. It will then be also extended to all in whom the spirit of the Gospel is a vivifying principle; as it would be here, if we could throw off our prejudices and see each other as we are. If it is to be, why should it not already be? With the Gospel before us, with some portion of its light beaming on each of us, some measure of its kindly warmth glowing within us, why should we turn away coldly and silently from communion respecting our best treasure?

If either body believe their brethren in error, is it right to leave them so without an effort to reclaim them? If both believe the truth destined to prevail, is it not

incumbent on them to assist that prevalence? We believe it is; and therefore we address you; mingling with our entreaties for your co-operation in the development of Divine truth earnest prayers that the Father will abundantly administer to all the resources of that intellectual power and Christian love which constitute a sound mind.

THE MINISTRY AT LARGE.—No. I.

This is the designation of a benevolent and Christian agency, which, as its moral and religious value is more known, will, we trust, become more and more recognised as an important branch of Christian sympathy and duty. It is an agency in accordance with, and prompted by, the spirit of Jesus; and brought into practical operation in these later times by the single-minded Dr Joseph Tuckerman of Boston, Massachusets. Feeling that the mental and moral improvement of the poor was too generally overlooked, and would unhappily continue to be so, unless a mission was specially dedicated to the sacred purpose of upraising the fallen, and simultaneous measures were taken to improve their physical, as well as moral condition, Dr Tuckerman devoted himself, body and soul, to the godlike work. Public attention was excited by his calm enthusiasm; the poor were visited in their desolate homes, and cheered by the voice of Christian sympathy and instruction; schools were planted in the midst of poverty, and religious services adapted to the wants and capacities of the individuals addressed were conducted by this indefatigable follower of Christ. By Dr Tuckerman's half-yearly reports of this mission to the American Unitarian Association, by whom these labours of love were first assisted, a more accurate knowledge of the wants and feelings, the condition and habits of the poor was disseminated, and the sympathy of others was thereby enlisted in the promotion of these and similar efforts. "The Ministry at Large" became part and parcel of the moral and religious agency of Boston, in behalf of the destitute and forsaken; and has been consecrated in the minds and hearts of all Christian philanthropists, not more by its intrinsic worth, than by the powerful

inculcation of its moral necessity and value, in Dr Channing's sermon on the death of the benevolent founder of this mission, a willing martyr to his incessant efforts in this holy cause. The British and Foreign Unitarian Association originated a similar mission in London, and two missionaries are employed in the metropolis on the same errand of mercy. In Liverpool, Birmingham, Manchester, and Bristol, our friends have instituted, and are zealously carrying onward similar philanthropic plans. They cannot fail of effecting most beneficial results. The prayers and blessings of many who were ready to perish, will accompany the devoted men who are thus labouring, as, in humble imitation of the Saviour, they go about continually doing good. "The Ministry at Large" in Boston is now a distinct society from that of the American Unitarian Association, as is "The Domestic Mission" in London from the British and Foreign Unitarian Association. In the other towns we have enumerated, the "Domestic Mission," or "Unitarian Domestic Mission," is the name by which these societies are distinguished. These remarks have been thought necessary as introductory to the series of articles from a highly valued friend, to the first of which we now gladly direct the attention of our readers.—EDITOR.

Domestic Missions are peculiarly the growth of the present age, almost of the present day, for twenty years back they were scarcely known. Called into healthful and vigorous action by the exigencies of society, they appear to be especially adapted to its state of progression, and promise to supply a desideratum, the want of which had been long felt, though few knew precisely how the good was to be effected. What Wesley was to the eighteenth century, Tuckerman has been to the nineteenth. Both went among the neglected, the outcast, the forlorn; both burned with an eager desire to do them good, and the exertions of each were blessed in a surprising manner by being made the honoured and happy instruments of calling many from darkness to light, of rescuing them from the bondage of sin, and drawing them forth from the abyss of human depravity. As for the sake of their common Lord they laboured and

fainted not, and bore great and sore trials of the flesh, and had patience with those who, having gone far out of the way, were returning to the fold, but with "devious steps and slow," so will their reward be great, bright their golden crowns, and beautiful their white garments, when they stand before the throne, and behold face to face Him whom though in the flesh they saw not, yet they loved. What are the blood-stained laurels of the conqueror, compared with the amaranth wreath encircling their brows? What the honours of the scientific men, great and richly deserved as they may be, when placed by the side of those awarded to the noble self-denying individuals, who have devoted their lives to the immortal interests of their fellow beings,—brought the miserable captive from his prison-house, proclaimed to him the acceptable year of the Lord, and taught him how to work out his eternal salvation?

About a hundred years back, the truly apostolic Wesley began his extraordinary labours for the promotion of the spiritual interests of his countrymen. He saw and mourned over the gross ignorance and pagan darkness that overshadowed so much of the land. Multitudes were living literally without God and without hope in the world. The existing religious establishments were notoriously inadequate to the production of extensive moral good; there was a certain decent form of godliness maintained by numbers, but it was without the power. The middle classes, it is true, paid considerable attention to outward acts of religion, being in towns for the most part Dissenters; and we cannot doubt that there was very much of the substance, as well as of the show of piety; but they had neither inclination nor means to extend their usefulness beyond prescribed bounds. But the so-called higher classes were, with very few exceptions, indifferent to all religion, luxurious, dissipated, and heartless, pursuing a constant round of insipid diversions, and in all things lovers of pleasure more than lovers of God. Those who were lowest in the social scale were truly debased, almost universally ignorant, brutal in their tastes and habits, and not far from realizing the melancholy description of the heathen world, contained in the first chapter of Paul's

Epistle to the Romans. Wesley, with his few and despised compeers, undertook the thankless, and, to all appearance, hopeless task of cleansing this Augean stable; of removing some, at least, of the foul pestilential pollutions of the country, by turning through it a stream from the river of God, and thus sweeping away the decayed and musty wood, and the hay and the stubble of man's ignorant and vicious placing, that the gold and silver and precious stones which his Maker had laid underneath might be no longer hidden below this load of filth and rubbish. They perceived that to make men useful members of society, it was absolutely necessary they should have the fear of God in their hearts, and that if they laid the foundation of their morality on any thing besides, their edifice would be placed on the sand, and the first storm would cause its fall. They made Christianity the great agent of civilization, and hence the secret of their wonderful success. The rude and illiterate minds with whom they had to deal would have comprehended nothing of scientific truth or abstract reasoning; but human hearts beat within their bosoms, and to their hearts, their feelings, their hopes, their fears, they wisely addressed themselves. They were the truest philosophers, and they reaped an ample harvest of everlasting fruits.

Methodism was the grand instrument of moral and spiritual regeneration during the last century, but it is manifestly behind the present age. Commerce and manufactures have called into existence an entirely new class of society, and we cannot at all compare the population of our great working towns now, with those of even not more than fifty years back. For the existing generation, Methodism is not sufficient, something more intellectual is craved, and to gain this they scruple not to reject religion itself. There is an awakening to a sense of long dormant privileges, and the inalienable rights of mind for ages buried under authority; and suspicion of all established opinions is beginning to be discovered, very much at present, "like men as trees walking," obscurely, imperfectly, and very mistakingly. Still the faint dawn must brighten more and more to the perfect day, the vision must eventually

be cleared, and objects be discerned in their true position and dimensions. Hence, what the system of Wesley has no power to effect, must be wrought out by newer and more perfect means; by something operating at once on the intellect and feelings, in accordance with the higher and more extended views of the age, appealing to the reason and the affections, arousing the slumbering energies of the soul, and in the spirit of the noble declaration of the apostle, *that he who loveth God must love his brother also.* Christianity has an expansive force; it is ever in advance of human knowledge and attainments, and the higher and purer these become, the more does the religion of Jesus operate on the mind, and constrain to exertion for the diffusion of its blessings around. How very differently is the New Testament read by him who has cultivated a powerful understanding, and yet bows in humble submissiveness to the doctrines of the Great Teacher, and by him who has received few of the advantages of education, and is obliged to almost literally as well as painfully *spell* out the meaning of the plainest chapter. Clear and glowing and delightful are the conceptions of the one; how confused and contradictory those of the other? And though neither, blessed be God, may read in vain, though both may find therein the pearl of great price, and have untold wealth in possession of the unsearchable riches of Christ, yet there is in these considerations a powerful argument for enlightening the mind, and an incontrovertible reason, why the friends of their species should be up and doing, that none perish through lack of knowledge.

Here, then, we see the necessity for Domestic Missions, and, if I do not greatly mistake, their especial adaptation to the wants of the times. Society is in a transition, and therefore an apparently anomalous, state. Its elements are convulsed, and upheaving with a violence more or less controlled by circumstances, but which at times threatens a dissolution of the whole social and religious system. There is an earnest and strong desire for the attainment of some good, but what that good is, few can clearly define, even to their own satisfaction. There is very little reverence for prescription or anti-

quity; and in the haste to bring about a new order of things, all the old landmarks are devoted to destruction, making the converse of Locke's observation on the leaders of party, who say, of any opinion, "it hath been long received in the world, therefore it is [not *true* but] *false*; or it is new, and therefore [not *false* but] *true*." Now, such is the position of society, that it is chiefly "The Ministry at Large" which can effectually put a stop to the progress of wild theory, point out the things which differ, and restore the community to a sound and healthful state. It may be said that this is peculiarly the province of the *regular* ministry; but how can the regular ministry reach the millions who scarcely ever enter a place of worship; and to whatever cause we may attribute the melancholy fact, do not hear the voice of the charmer, charm he ever so wisely? Such must be sought out, they must be conversed with, their feelings must be touched by kindly treatment; they must be met at their homes, and patience must have its perfect work in the minds of those who devote themselves to this office, that they may give way to neither hopelessness nor despondency. Civilization has numberless blessings in its train; it may also, unless under the rigid controul of Christian principles, be productive of great moral mischief to those who are among its humbler ministers. There may be much outward refinement, and much materialism; induration of feeling, accompanied by great elegance of manners; the polish of the marble, but, alas! its hardness also, and the poor must be sufferers from all this; they must endure great physical privation, and what is far worse than hunger, poverty, or pain, mental and moral privation, a starving of the intellect and soul. "Towered cities and the busy hum of men," may yield nothing but pleasing sights to the idler or the hurried passenger; but he who explores the back narrow streets, the dark filthy alleys, the confined ill ventilated courts, or the dilapidated houses, the half-furnished, dirty apartments which compose no inconsiderable part of the aggregate, learns to form very different conclusions, and is struck with astonishment and sorrow, that so few appear to consider these matters worthy of even a passing thought.

The life of a Domestic Missionary is full of hopes and fears, alternate joys and sorrows. Loving his work, he cannot but be anxious, at times it may be over anxious, to perceive some results from his labours; sometimes forgetting that the ways and orderings of Divine Providence are very different from his own; that the seed must lie long in the ground ere the tender blade can appear, and that, even then, there must be a considerable interval before *that* can come to the ear, and be ripened into the full corn in the ear; whilst, during all this period, there must be also the sun of God's grace, and the rain from heaven, to give assurances of an abundant harvest. It is well to meet with difficulties, better still to experience occasional disappointments. They exercise patience, and prove faith,—they repress the workings of vanity, and cause reliance to be placed on the rock of ages, rather than on an arm of flesh; whilst they excite to greater watchfulness and caution, and make past failures correctives for the time to come. The Minister at Large is, perhaps, beyond most other men, called on to remember that he is not his own, that God and society, and the poor especially, have numerous claims on his time and attention, and that whatever energies he possesses should be called forth for the benefit of the cause in which he is engaged. Does he at all times feel that he is sufficient for these things? Are there no moments when he experiences the sad conviction, that he is apparently unfit to grapple with so much that is opposed to his views, and his desires, and efforts, for the regeneration of man, that he is spending his strength for nought? Doubtless there are. It is right that there should be—wisely are many of the fruits of his labour hidden from his eyes—but let him not despond. No well directed effort he has made can be lost; he may yet sow in tears, but the seed he bears and scatters is precious, and he must reap in joy.

Some time back I commenced my ministry to the poor in the large manufacturing town of———, and under the auspices of a recently formed society, consisting of a number of zealous and influential individuals resident in the place. Accustomed as I had been to

much familiar intercourse with the working-classes, and led to appreciate the great good that exists among them notwithstanding their very unfavourable position, I yet could not enter on an employment, in many important respects quite new to me, without some feelings of nervous timidity, and misgivings as to my ultimate success. I well remember my first morning dedicated to the work of the mission, the multitude of plans I had been for some time previous revolving in my mind, some of which were now to be put to the test, and in a way that might not prove the most encouraging to my prospects, or most soothing to my feelings. But the experiment was to be made, and I endeavoured to deserve, if I could not always command, success. We are informed by Dr Tuckerman's eloquent biographer, that his first visits to the poor were made with fear and trembling. Such were my emotions; but like that dear and faithful servant of the Lord, I found, from nearly all called on, warm and respectful greeting, and was at once assured in my mind that my visits would, in general, be thankfully received, and might be turned to very profitable account for their present and eternal well-being. Let me, however, be allowed to say, and with perfect sincerity, that in no other thing do I dare to compare myself with the eminent, may we not truly say, the sainted individual, who, by his works, yet speaketh.

Still, how was I to begin? In what manner should I introduce myself? An Englishman's house is his castle, and I felt that even a good errand, prompted by the purest motives, justified no one in rushing abruptly into the dwellings of the humblest. Great respect must be paid to the feelings of the poor; they, perhaps, require more of this than even the higher classes, that they may not sink in their own esteem. I determined never, unless especial circumstances justified the omission, to enter, not even at an open door, without the previous ceremony of knocking. Too little attention is, perhaps, paid to this and other apparently trifling matters, but in reality they are not trifling; they are seldom regarded as such by those who are the objects of domiciliary visits; and to the absence of consideration

for them, may be traced, in no small degree, the bluntness of manner, and surly spirit of independence, that characterizes many of our poor brethren, especially in their intercourse with those in a somewhat higher position. Shew that you respect them, and they will very speedily evince respect towards you; address them as men and brethren, children of a common parent, heirs of a common salvation, not as a *poor caste*, and their hearts are soon won, they are noticed, and this is much; insensibly the outward husky covering is stripped off, the workings of the bosom are more displayed to view, heart answereth to heart, as face to face in water, a road is found to the affections, and chords will be found vibrating to the touch, whilst the voice of him that speaketh consolation and peace becomes as a lovely song, beauty is given for ashes, and the oil of joy for mourning.

In my next communication, I trust to give some account of my progress in the work in which I am engaged, accompanied with occasional notices of individuals with whom my occupation has made me acquainted. In the mean time, suffer me to remark, that the poor have peculiar claims on the sympathy and aid of the followers of Christ. He has left them as a legacy to his church, and as a talent which all are called on to improve. Our labour among them must not be done with constraint, or grudgingly; and if engaged in with a spirit of love, and an earnest desire to confer immortal happiness on those whom adverse circumstances have driven out of the fold, then the work is its own reward, and can never be in vain. X. X.

THE CONVICT; OR DEATH PUNISHMENT.

In beauty fresh, as when primeval light
At Heaven's high mandate dawn'd upon the earth,
See, Nature bursting from the chains of Sleep,
Casts off Night's dusky garment, and assumes,
With many a dewy pearl and wild-flower wreath'd,
Her robe of cheerful green. Each blossom'd bough
That canopied her mossy couch, now sheds

Stirred by the morning breeze, new fragrance round.
The streams pour richer music—and the birds
In one melodious swell their matins ring.
Nature, with all her living tribes awakes;
In every vein with new-born transport throbs.
Through earth and air one universal hum
Of gladness reigns,—a silent sense we feel,
Of ecstacy too big to be express'd.
While over all, upon his azure throne
Looks forth the glorious Sun; and seems to say,—
"Let man arise, and let his heart rejoice:
For *him* this lovely world—this all but Eden, blooms!"—
But *doth* it bloom for all?—Oh lift the bar
Of yon drear cell, where, every hope extinct,
The harsh chains clanking on his writhing limbs,
The wretched convict in its gloom awaits
The hour that calls him to his dreadful doom!
Through the high grating see the morning ray
Streams on his haggard cheek and sunken eye:
It tells of joy without—can *he* rejoice?
On him it shines to light him to his grave.
Hark!—Hear'st thou not yon deep-toned prison-bell?
Why comes that low and melancholy note
To mingle with the cheerful sounds of day?—
Too well alas *he* knows!—Starts from his troubled dreams;
And, as each sense to horror wakens, casts
One look of helpless agony around,
As from the senseless walls and flinty stones,
That grace to seek, *man's* flintier heart denies.
One look to Heaven,—Oh grant that voiceless prayer;
Grant him thou God of Pity! in his need
That help which fails him here; that help his soul
In guilt and error sunk, nor dares nor knows to ask.
Now through the low and frowning vaults which lead
From forth those mansions of despair and crime,
Slowly and sad, moves on the grim array.
Oh mark that livid hue, that ghastly stare,
As on his ear in dismal cadence falls
The service of the grave, in life begun.
Now, as in mockery, the broad light of day
Glares on his shrinking eye-balls; the pure breeze
Plays on his quivering lip and pallid brow,

But no refreshment brings—its power to charm
Is for the living,—*he* is as the dead.
There, on the fatal verge, he trembling stands;
Beneath him life, and loveliness, and joy;
Before him Death's fell engine—at his side,
Death's horrid Ministers: Unhappy men!
With life more curst than even he with death!
One glance at that fair world which smiles around;
Which smiles in vain for him; which still shall smile
When he, in prime of manhood and of strength,
Hath pass'd unpitied from the haunts of men.
One fearful shudder—one repentant sob—
One look, perhaps, of sullen, fix'd despair!
A gasp—a struggle—all is over now:
From life and all its hopes cut off for ever.
Cut off by whom?—Let darkness re-assume
Her empire o'er the brightness of the morn;
Let Earth withdraw her fragrance, and the air
Her balm withhold,—and shroud thy beams, O Sun!
Nor let them drink pollution from the sight.
Rather, O men! in shame and sorrow hide
Your guilty heads:—to think that such foul deeds
Are done by you,—to think that you can gaze,
With rapture gaze upon that glorious orb,
Then doom a being, sentient as yourselves,
To close his eye for ever on its ray;
Feel life's rich current bounding in *your* veins,—
Relentless then *his* heart's last throb behold;
Can on Creation's varied wonders look,
In grateful homage to its Author bend,
And then, remorseless, from Creation's face
Blot out the noblest of the works of God!
For, grant him reckless—grant him steep'd in crime,—
Still on his form erect, and heavenward brow
Are stamp'd unchanged the lineaments of man.
The image of his Maker, there imprest,
Is clouded, not erased; through Passion's wreck
It dimly gleams,—but yet His image still.
And in the bosom of the veriest wretch,
By human laws condemn'd, there lingers still
One spark, memorial of his birth divine,
Conceal'd—not quench'd, which fann'd by Mercy's breath,

Again may wake, and kindle into Virtue :—
In *other* worlds it may— but *man* forbids
That blessed hope to claim fruition here.
Weak, sinful man, inexorable sits
In judgment o'er a fellow-mortal's crimes ;
And in the face of Heaven he dares pronounce
That Heaven's high pardon may those crimes await ;
But *man* may not his brother worm forgive ![1]
Ye call it justice !—Oh it cannot be !
For justice is an attribute divine,
Of Mercy born ; and scourges but to save.
No ! that which *ye* call justice, is *Revenge.*
The sense of wrong hath turn'd your hearts to stone ;
And closed your ears against a brother's cry.
His arm by force hath robbed you of your substance—
Your gold—your cattle—and you value these,
Poor, worthless treasures, at the price of blood :
Of which each drop howe'er by Sin debased,
Is richer far than earth's collected stores.
With skill mis-used, in some dark desperate hour,
His hand perchance hath practis'd on your wealth
The subtile fraud ; and not that ye esteem
His guilt the greater, but *your* loss compute,—
For this ye arrogate Supernal right,
And take that life ye never can restore :—
Oh perish rather all your paltry gains ![2]
But no—the murderer's spot is on him—he,
Another Cain, hath bathed his hands in blood :
That mercy to his victim's cry refused,
From him is justly barred—*Leave that to God,*
His work let *Him* protect,—and, judged by Him,
E'n Cain though outcast from his injured race,
Yet in his exile bore the awful sign
Of clemency Divine, which bade the murderer—live.[3]
But ye, disciples of that gracious law
Which wrong for wrong, and blood for blood forbade,
A brother's sin with stern revenge pursue ;
And think to teach *humanity* by this !
Deem him too guilty to pollute this earth,
Then cut him off to take his chance for heaven.
Thanks be to God that there is mercy there ;
That man's severe, iniquitous awards

Bound not the measure of celestial grace.
How blest for that poor wretch your laws might doom,
For aught *ye* judge, to *never-ending woe!*
How blest for him—but oh thrice blest for you,
Who rashly call his blood upon your heads.—
Ye knew him blacken'd by a thousand crimes,—
"Unfit to live"—how more unfit to die!
Ye bade him seek for mercy, and repent;
But gave him not the time: a few short hours
To break the fetters of a life of sin.
Ye mock'd his agony—"Repent and die,"—
Goodness Supreme bids *you* repent and *live*.
Mistaken men! *ye* show'd no pity here;
But when at length before a mightier bar,
With yon poor felon, ye in judgment stand;
While both alike with trembling hearts await
The righteous sentence there to be pronounced;
Though none the penalty of sin may fly,
Though he who shew'd no pity none may *claim*,
He who in boundless love His creatures form'd,
He shall remember that ye both were dust;
His eye shall pity, and His arm shall spare.
Wisdom Infallible shall there decide—
In equal scales the guilt of both shall weigh—
How ignorance prevail'd, or frailty erred.
It *may* be that the lost and darken'd mind
Whose deeds have wrought such vengeance at your hands,
In that dread hour shall less forgiveness need,
Than they, who while condemning, sinned themselves,
Where better knowledge hath enhanced the sin.—
On earth in vain your fellow-culprit sued;
That grace *ye* would not grant, his Judge and yours bestow!
Mercies ye could not fathom, compass both.
And, oh, beyond, there *is* a glorious hope—
A hope far shining through the ages drear;
That ev'n where mercy's self may not remit
The punishment which justice hath ordain'd;
But leaves to suffering its appointed work,
The guilt-polluted soul to purify,—
There *is* a hope—for you, for him, for all
Whose breath was kindled by Essential Love;

A hope whose strong and deep foundations lie
Fast-rooted in His character revealed :—
That not *one* reasoning creature of His hand,
Howe'er awhile it wander from His fold ;
Or, conscience-stricken, flee His sterner face,
Shall perish—" It is not your Father's will."—
Yet " how, or when, or where ?"—*We* may not know—
An awful veil conceals—*this* only clear :
That *He* hath Might and Wisdom to effect
His purposes of Love.—ETERNITY *is His*.[5] M—m.

NOTES.

[1] Page 18. It is not uncommon, in passing sentence of death on a convicted criminal, to address him in language implying that the enormity of his offence is such as to prevent the possibility of extending mercy to him, or remitting the last penalty of the law.—at the same time expressing a hope that he may meet with mercy at a higher tribunal, and advising him to " make his peace with Heaven." " Shall man be more just than God ?" More strict to mark iniquity, and severe to punish transgression, than the Being whose laws are disobeyed ? How is it that our brother can sin past redemption against *us*, and yet we can coolly commend him to the forgiveness of that God, who will forgive us according as we forgive ? Is not man, so speaking, " judged out of his own mouth ?" Well, indeed, is it that God's ways *are* higher—more merciful than ours !

[2] Page 18. This was written some years previous to the abolition of the punishment of death for forgery,—as well as other crimes which are happily now exempted. With respect to the former, the plea for the continuance of capital punishment was, not the greater enormity of the offence, but the greater security of the parties injured. Surely this was an iniquitous proceeding. Whence could arise the right to make mere *expediency* the ground of incurring such an awful responsibility ? The sacrificing the life of a fellow being to the transactions of commerce and trade ? Experience, I believe, has proved in this as in other cases that humanity " is the best policy."

[3] Page 18. Though the advocates for the diminution of capital punishments, even still further than at present, are, I hope, daily increasing, there are *comparatively* few who as yet look forward to their *total* abolition. It is rare to meet with any one who does not exempt the crime of *murder* from the possibility of being visited with a less severe penalty,—arguing that the murderer *deserves* to die—that it is the only safeguard against the crime—and urging as a full warrant, nay command for its infliction, the well-known passage, Gen. ix. 5, " Whosoever sheddeth man's blood, by man shall his blood be shed." The writer has long been of opinion, that none of the above pleas furnish a

sufficient justification to the *Christian* for forcibly depriving his brother of life, whatever they might do to the subject of a less advanced dispensation. The first of these arguments savours far too much of a vindictive spirit to be urged by a professor of the Gospel; or by one who feels that, had his delinquencies their desert at the hand of Heaven, he might be glad to call on the mountains "to hide him from the terror of the Lord." With respect to the second, *Has* the punishment proved a safeguard? Let the still black catalogue of murder shew. As to the third, the supposed command to Noah, and through him to his descendants, whether it be in fact literally such, or, with the similar passage in Matth. xxvi. 52, "For all they that take the sword shall perish with the sword," more of the nature of a prophetic annunciation of the consequences to which bloodshedding would lead; that violence would beget violence,—a truth too sadly verified in every age of the world,—I cannot think that it is a command binding on the followers of Him who thus repealed the severities of the ancient law: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth.....Thou shalt love thy neighbour, and hate thine enemy; but *I* say unto you, love your enemies, bless them that curse you," &c. and who, himself, instead of praying for vengeance on his murderers, besought for them in his dying agonies the forgiveness of his Father. It was not *he* who said, "My blood be on them and on their children." The Jew might by possibility appeal to the code delivered to his remote ancestor, as the foundation of the law of retaliation; but the commands and practice of our Master expressly forbid *us* to do so.

[4] Page 19. The fact that the Almighty himself is not introduced as awarding or sanctioning the penalty of death at the hands of his fellow-men, in the case of the first murderer on record, but, on the contrary, securing him from it, when, to guard against the repetition of such an unnatural outrage on mankind by an awful warning might seem to be especially necessary, appears to me at least *as* strong an argument *against* the lawfulness of the infliction, as the words from Gen. ix. can be in favour of it. Cain seems to have been subjected to the fitting consequences of his deed—exclusion from the society he had so deeply injured.

[5] Page 20. The writer has often been deeply struck by the inconsistency, mockery, and presumption involved in too many a judicial address to the condemned. Alas! if man is unfit to stand before his fellows, how shall he be fit to stand before Him who is too pure to behold iniquity? And is it for man to dare to determine *when* his brother sinner shall thus be ushered into what he believes to be the more immediate presence of his Maker? Solemnly to call the criminal to repentance,—then limit him to a certain number of days or hours in which it must be accomplished; or, if not, take the risk of the tremendous, heart-appalling consequences that may follow,—in the estimation of still a majority of the Christian world,—no less than the *never-end-*

ing torments of a future state. The strenuous advocate for capital punishment, and the firm believer in the eternal misery of the wicked (in its strictest sense), will often, if I mistake not, be found in the same person. There is a sort of affinity in the doctrines. An inexorable heavenly judgment is reflected in the inexorable earthly one. Let what is involved in both be seriously, calmly weighed.

ON THE DUTY OF DISSEMINATING UNITARIAN CHRISTIANITY IN ITS DISTINCTIVE CHARACTER,— No. II.

THOUGHTS ON READING DR CHANNING'S SERMON ON "THE CHURCH."

To the Editor of the Christian Pioneer.

SIR,—In a former communication on the above subject, I endeavoured to shew that sectarianism is not, *in all its forms and modes of operation*, an evil; but that when "exclusive bigotry and denunciatory intolerance form the ruling spirit of the land, it may become the ark of preservation where Gospel purity, Christian charity and Christian liberty may ride in safety, free from the devastating floods of unreflecting and intolerant fanaticism." That, there was such a thing as a "liberty loving and liberalizing sectarianism;" that bigotry and intolerance were not necessarily and invariably connected with it, but only its occasional adjuncts; and that to remain indifferent to the outpourings of these antichristian spirits was not the best way to promote Christian charity and Christian liberty in the world. I now, Sir, beg to pursue the subject a little farther, and to offer the following "thoughts," suggested by the perusal of Dr Channing's late publication entitled, "The Church."

Perhaps of all the productions from the pen of that highly gifted and justly admired writer Dr Channing, that bearing the above title is the most important one, whether we regard its necessarily limited influence on the present, or its more extended influence on the advanced intelligence of coming generations. It is im-

portant as a lesson of moderation and timely rebuke to the exclusive spirit of the orthodox churches; but infinitely more so if we regard it as an encouragement in well doing, and a stimulus to zealous exertion in the cause of human improvement and enlightenment, to those whose purer principles of Christian ethics more nearly accord with its noble and soul-stirring delineations of the spirit of Christ; and with the great principles of spiritual freedom and equality, of peace and good will to man, and with the sacred ties of Christian charity and Christian brotherhood, which the author and finisher of our faith lived to promote and extend, and died to confirm and establish. With regard to its direct effect on the orthodox churches, we have, I fear, little to hope for. In the first place, it will be but little read; and, in the next place, when read, but little regarded. The thunders of its eloquence will be powerless against the brazen gates of prepossession and prejudice; its powerful advocacy of the ennobling capacities and high destinies of our common nature will be lightly esteemed by those who embrace the withering dogma of that nature's total, innate depravity; its thrilling tones of charity and love will be little heeded by the advocates of partial decrees, and the claimants of exclusive privileges; and, above all, the abounding misconceptions of the spirit and principles of its author—known to belong to the *sect* everywhere spoken against—will form an insurmountable obstacle to the operation of its soul-stirring influences.

How, then, (apart from the small measure of its direct influence on the orthodox churches) may this noble and truly Christian like production be made to minister most effectually to Christian reformation, to human improvement, and to peace and unity in the church of Christ? How become an antidote to that poisonous spirit of bigotry and exclusiveness so rife in the land, and which threatens to overwhelm all that is fair and liberal? I reply,—by inducing a zealous and cordial co-operation among the friends of the elevating and purifying principles of that despised faith, from whose holy teachings and characteristic influences, the truly evangelical outpourings of the soul of Channing have emanated.

After having carefully perused the discourse which has given rise to these thoughts, I confess I was sectarian enough to ask, Who that was not imbued with the spirit of Unitarian Christianity, who that did not cherish the animating and love-inspiring belief of one universal and beneficient Parent, and one common and trustful brotherhood, could, by any possibility, have produced such a soul-thrilling exposition of the spirit of Christian philanthropy? Who, I ask, but such a one, has *ever* produced the like, either in principle or degree? I anticipate the reply—no one. I know, indeed, (and I rejoice to acknowledge the fact) that in the writings of many of our orthodox divines are found passages replete with Christian charity and candour, and evidently the expression of a benevolent spirit; but these, it must be allowed, are too often the exception and not the rule; and shew forth the workings of our common nature, triumphing in the power of the holy influences of our common Christianity in spite of the adverse tendency of exclusive creeds and formularies.

If, then, the above considerations are founded on fact; if the principles of Unitarian Christianity are really calculated to elevate and not depress the human faculties, feelings, and affections; if they are calculated to rouse the dormant energies, and unfold the unseen beauties of humanity: if they redound most to the honour and glory of the Deity, and set forth in unsullied purity his mercy and his truth; if they exhibit with untarnished lustre his fatherly goodness and love, and point more directly to the spotless example of "Jesus Christ whom he hath sent," "as a man tempted in all points like as we are, yet without sin;" if they put the seal of confirmation on the glories of the resurection from the dead; if, in a word, they proclaim in the greatest degree "Glory to God in the highest; on earth peace, and good will to man;" then are they calculated to promote man's best, man's highest, man's holiest and everlasting interest—then are they calculated "to form Christ in the soul." and to fill the heart of man with that "peace of God which passeth understanding." Do we then, as Unitarians, believe this? If so, then ought we, not to hold our faith in lifeless indifference,

but to endeavour, by every means in our power—which a due regard for the rights of conscience and of private judgment, and the full demands of Christian charity and Christian liberty will allow—to extend among our fellow men a knowledge of that faith which thus "worketh by love," and which we believe was "once delivered to the saints;" *for* which we are commanded earnestly to contend, and *by* which we hope to "stand in the evil day; and, having done all, to stand." Such was the train of thought in which I involuntarily indulged after a careful perusal of "The Church;" and which, I hope and trust, originated in a fervent love of the great principles of Christian charity and Christian liberty, so ably and so attractively pourtrayed by Dr Channing; and, in heartfelt desire to see these kindred spirits of Christian benevolence spreading their sacred and salutary influences through all hearts, until they shall "cover the earth, as the waters cover the channels of the great deep."

But, I may yet be told, that the design of the discourse in question was, not to encourage the extension of any particular form of doctrine, or to favour any particular church, however consonant to the great principles laid down, but to promote such a unity of the spirit in *all* churches, as should prompt them to extend the right hand of Christian fellowship to all, without exception, "who profess and call themselves Christians;" to acknowledge, contrary to the 18th article of the church of England, that "they are [not] to be had accursed that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law," and that, "in every nation, he that feareth God and worketh righteousness, is accepted with him." Vain hope! as well might we expect to "gather grapes of thorns, and figs of thistles," as expect the religious professor who insists on the belief of certain, or rather uncertain, dogmas, as the *only* means of acceptance with God, to extend the hope of salvation to those who conscientiously reject those dogmas. So long, therefore, as the great body of the Christian world persist in substituting faith in certain mysteries for works of righteousness and

charity; so long as the *presumed* heresy of an erroneous faith is held to be less venial than the *positive* heresy of an evil life; so long (while cause and effect maintain their relative connection) so long will the universal church be any thing (at least for practical purposes) rather than a living reality. We may, indeed, in the fulness of our fond anticipation, talk of it, but it must be as of a thing not enjoyed, but hoped for, as the great desideratum—the one thing needful of Christianity. It is vain to expect that the effect will depart, while the cause remains. Is it not then clear, that the interests of the universal church will be best consulted by zealously endeavouring to remove the misconceptions, to disprove the misrepresentations, and to promote the extension of those principles which acknowledge charity to be the end of the commandment? By diffusing the principles of his particular church, the Unitarian Christian excludes none from the universal church, inasmuch as those principles impose no restriction upon others; he does not narrow the entrance to the universal church, but throws open her doors for the admission of all without exception who believe that "Jesus is the Christ, the son of the living God."

Neither Christianity nor human nature have ever yet had fair play. The tyranny of civil and ecclessiastical domination has endeavoured to crush the one, and to corrupt the other. During the early age of the Christian church, the powers of this world presented a too fatal obstacle to the free and extended influence of its benign spirit. Since then, indeed, the governors of the earth have become its patrons! Kings have become its nursing fathers, and queens its nursing mothers; but alas! their protection in its manhood, has proved more fatal to its purity, than their opposition in its infancy had been to its power.

In concluding these thoughts, I shall take the liberty of quoting a passage written upon another occassion. "We are taught that Unitarian Christianity exhibits the government and atributes of the Deity in a more lovely and endearing light than any other form of faith; that it represents the Creator as the universal Father, and consequently proclaims the universality of his love; and that it is peculiarly fitted to create in the minds of

men that ' perfect love which casteth out fear.' I know its value ; I feel it is a pearl of great price. I know it is capable of universal application—' to rich and poor, bond and free ;' that, while it fears not the criticisms of the learned, it asks not their aid to unravel its mysteries ; that its simple, heart-searching truths are manifest to the humblest capacities, yet glow with greater effulgence as those capacities are enlarged, and the understanding cultivated ; and knowing this, I would that the poorest outcasts of humanity might have the consolation of knowing and feeling that its great truths are theirs as well as ours. And, when I reflect on the noble examples of heroic virtue that may be found even in the lowest walks of life—when I think of those who, through enlightened views of God's providence and man's destiny, have burst the bonds of poverty and ignorance, and become the master minds of the age in which they have lived, shedding abroad on our path the bright lights of knowledge and example,—I feel there is a worth in the human soul which, however debased, however scorned, however trampled on—no power of adverse circumstances can take away ; and I look around for the best means the present state of the world affords of bringing forth its dormant energies and its hidden beauties. And, when I find the popular modes of faith calculated rather to repress than to aid its struggles, I turn to Unitarian Christianity as best fitted to enlighten the soul on the great subjects of human duty and destiny. Nor can I consider it as suited only to the fastidious tastes of the rich. I would not, therefore, willingly exclude any portion of the human family from the benefit of its abounding consolations. The great truths which I value above all price I do wish to teach ; not, indeed, with fiery, fanatical fierceness, but with a calm, yet earnest zeal, founded on knowledge, tempered with discretion, and guarded by charity. Not, indeed, for the vain and unworthy purpose of increasing the numbers of a sect, but as a means of accelerating the progress of human improvement, and of increasing the amount of human happiness."

A Lover of Truth and Charity.

Bristol Road, Birmingham.

POPULAR OBJECTIONS TO TOTAL ABSTINENCE FROM INTOXICATING DRINKS.—No. IV.

We are aware that many recommend education, and the ministrations of the pulpit, as the remedy for drunkenness, in preference to the system of total abstinence.

It is granted that, if men can be interested in the pursuit of knowledge, in the gratification of refined and improving tastes, and, most of all, in the cultivation of the Christian character, there is a powerful guarantee against the debasing indulgence of intemperance. But we must take society as it is, and we find that the people are not educated, religion is not in its self-denying purity practised. And they cannot be educated, nor rendered religious, unless they place themselves under the direction of the schoolmaster and the Christian minister; but the prevailing intemperance prevents them from so doing to an alarming extent. There are at this time thousands of poor children in our land who are debarred attending day-schools from want of the means of paying the school wage, and Sunday schools from want of suitable clothing, and all caused by the intemperance of their parents. And while the ministers of religion are proclaiming the glorious gospel of the ever-blessed God from their pulpits, the slaves of alcoholic drinks are gratifying their low appetite in sinks of iniquity, or in the more respectable way in their own homes, or they are dreaming away the precious hours in consequence of excess. And how is it possible they can derive any benefit from ministrations they do not attend. They cannot be at the church and at the drinking table at the same time. When they have been prevailed upon to desert the one, they will be more likely to frequent the other. Abundance of instances can be adduced of men reclaimed from drunkenness to total abstinence beginning to educate themselves, and procuring the means of instruction for their hitherto totally neglected children, and not only so, but joining themselves in membership with the Christian church. Let the money spent in intoxicating drinks be directed into the walks of education, benevolence, and religion, and the

world might in a few years be almost universally enlightened and evangelised. Fifty millions thus devoted every year to the direct promotion of knowledge and true religion, we should feel that the rays of millenial glory were bursting upon us.

Education consists, not in mere school-instruction, or the imparting of general knowledge, but in all the influences which form the mind and character. And the present system, the present customs and rules of society, in reference to the use of intoxicating liquors, are effectually educating the people to the practice of intemperance and too well they learn their lesson, and we have the unenviable notoriety of being the most drunken nation on the face of the earth. The Total Abstinence Society is a great anti-usage society, with the view of giving a better training to our population; it is a great agent of the education of the people, and aims, by improving their morals and their circumstances, to further among them effectually the cause of knowledge, religion, true refinement, and happiness. Let not the friends of popular education, then, object to the Total Abstinence Society, which is so valuable an ally in the great work in which they are engaged. The following remarks, delivered by one of the speakers (Mr Duffy) at a public meeting in Newry, in honour of the illustrious, benevolent, and moral regenerator of Ireland, Father Matthew, evince the views and feelings of the advocates of total abstinence in reference to popular education. "When total abstinence ends in merely redeeming a man" (he remarks) "from the vice of intoxication, it stops far short of the point which its propagator intended it to attain, and which it is capable of attaining. We have not only bad appetites to restrain, but great faculties to cultivate, and the latter is not the least important portion of our duties; for the man whose heart and imagination are not opened and exalted by cultivation, is no more the perfect creature that God intended him to be, than if eyes and hands were wanting in his physical organization. I think, then, that tee-totallers ought to be found assiduously cultivating the intellects which they have been taught to rescue from the fogs and mists of intemperance. You, Father Matthew, have taken from the

people a sensual, material stimulant; ought you not in return to give them a moral stimulant? You have quenched one thirst; ought you not to excite another thirst —a thirst which is not to be slaked in the whisky-shop, but in the library or lecture-room,—a thirst for knowledge. The human mind is never idle; least of all will it be idle when its healthful action is no more impeded by the unnatural excitements and depressions of intemperance. It is your duty, then, to find it employment, which will make it wiser, happier, and better. To effect this, I would propose that in all tee-total societies a system should be pursued, which, I am glad to say, has the perfect concurrence of the illustrious guest of the evening. I mean, that our societies should be not only associations for the diffusion of total abstinence principles, but for improving the morals, and cultivating the understandings of the people (Hear, hear, from Father Matthew). Why should not every tee-total society have its lecture-room, where the artisan might be taught the principles of mechanics, the farmer the latest improvements in agriculture, and every one something that would make him a better man and a better citizen? I do not doubt of seeing the day when every town will have its Temperance Hall—and every Temperance Hall its school rooms, its reading-rooms, its lecture-rooms, its exhibition rooms, and even its public baths and gymnasium, for the operative classes. The spirit of the times has the obvious tendency to better the condition of those to whose industry we owe all the necessaries and luxuries of life; and this is more remarkable in nothing than in the temperance movement. It proclaims to all who work, either with the head or the hand, that, by throwing away the poisonous stimulant of alcohol, and giving free play to their unclouded intellects, they may not only best accomplish the duties of their station, but find time to cultivate the talents, and acquire the arts that make life useful and happy. Let the tee-totaller come to be recognised, not only by his sobriety and respectability, but by his intelligence; not only by fulfilling life's duties, but by enjoying life's virtuous pleasures, till the very sensualist is forced to confess that the way to happiness is not through the gross indulgence of our

passions, but through their virtuous restriction. It will be an irresistible demonstration in favour of our principles, if we can teach the intemperate that not only are we more respected, more enlightened, more successful in the world, but more happy, than they are. That not only do we escape the penalties of intemperance; not only are we not sent to the workhouse by improvidence, to the hospital by vice, or to the prison by crime, but that we have discovered and enjoy pleasures of which the besotted tippler can know nothing."

Such are the sentiments which, in their delivery, elicited the applause of the great Apostle of Temperance; and such are the sentiments, it is believed, of the advocates of total abstinence generally. Let the friends of education, then, look upon the Total Abstinence Society as one of the most important agents for the securing of their laudable objects, and give it the benefit of their support.

F. H.

THE AGENTS OF CIVILIZATION.

A SERIES OF LECTURES.—LECTURE SEVENTH.

THE PHILOSOPHER.

The word philosophy has a very extensive and often very vague signification. It is sometimes made to refer to the general disposition to search after truth in all its forms, sometimes to the systematic practice of truth, and sometimes to the systematic proclamation of truth. In one of its aspects it is confined to physical science, in another to metaphysical speculation, in a third to the theory of morals. Which of all these employments of the word, or of other employments of it that might be mentioned, is the correct employment, I shall not stop here to mention. Sufficeth it to state the sense in which I propose to employ it. By philosophy, I understand the faculty, the tendency, and the habit, that ascertain the qualities and relations of things, whether in the world of matter, or the world of mind. According to this definition, the philosopher, as such, is not urged to the pursuit of his investigations, either principally or necessarily, by a devotedness to ideal beauty and ab-

stract truth, or by an earnest embracing philanthropy. These motives may blend with his endeavours, but they blend, not essentially, but incidentally. His real motive is curiosity; that love of novelty directly and studiously applied to a particular field, which, by the mass of men, is indiscriminately lavished on all topics and objects whatever. It is possible thus to be a great philosopher and a bad, or foolish, or unsympathizing man. And it is possible to evolve the sublimest speculative results with a total inability or unwillingness practically to apply them. The grand characteristic difference between the prophet and the philosopher, as agents of civilization, is, that the prophet is the most conscious, and the philosopher the most unconscious, of those agents. The prophet labours with a fixed and high purpose; a purpose onward, self-forgetting and generous; a purpose rejecting the obtrusive pettiness of vanity and ambition; a purpose linking itself to the revealings of divine glory and divine providence, and to human improvement, freedom, happiness, and hope. Whereas the philosopher, as philosopher, is a mere intellectual machine, with no nobler aspiration, or more elevated aim, than the experiments that may help to establish a hypothesis. It is not, then, for what the philosopher intentionally accomplishes, that he merits our study and attention, but for what his efforts and discoveries are the means of producing. When the philosoper happens to be a hero, a poet, a priest, an artist, or a prophet, we should prefer considering him under those relations, rather than under his philosophic relation, which, from its unconsciousness and its unconnectedness with any social circumstance or intention, destroys all merit or demerit, and shuts him out from the living hearts of his brethren. The chemist in his laboratory, the astronomer in his observatory, the metaphysician in his study, are philosophers; that is, they are trying to ascertain the qualities and relations of things. But there is little or nothing of the consecration of duty or of affection in their attempts. Indeed, it is remarkable, that the most distinguished philosophers, in the sense in which I take the word, have been exceedingly indifferent to the interests of their country or their kind. They have dwelt alone in their

own pulseless abstractions; or if any motive apart from their absorbing devotion to these intruded, it was not the love of human beings, but the desire of human applause. It cannot be doubted that all discoveries, whether in mental or physical science, have had a humanizing influence; but they have had this, not from the deliberate purpose of the discoverers, but from the strong impulse of an inevitable necessity. It is said that necessity is the mother of invention; and, it is no less true, that necessity is the applier of invention. The benevolence of man has done far less for the progress and felicity of man, than the successive results of a complicated description which have made other results unavoidable. This doctrine offers no encouragement to a belief in fatalism, though such, at first sight, is its apparent tendency. For the very fact that unconscious unspontaneous agencies are able to accomplish so much for the world's redemption, should assure the timid hesitating friends of truth how much more conscious, voluntary, resolute agencies, are able to perform.

The first philosopher, like the first prophet, was a priest. The same considerations that urged us to attribute a sacerdotal character to the one, urge us to attribute a sacerdotal character to the other. Beyond the pale of the priesthood, the philosopher could not have obtained that training, and those suggestions, which made him a philosopher. But though the prophet and the philosopher have this circumstance of similarity, it is almost the only circumstance in which they resemble each other. For the prophet became a prophet in order that he might serve mankind; and the philosopher became a philosopher, in order that he might serve his corporation. In the rude age when the priesthood was organized into a corporate form, little skill was required to maintain its supremacy over its credulous dupes. They were willing to be deceived, and the least elaborate deception sufficed in the hands of the deceivers. But as society gradually expanded, as wealth flowed in, as commerce increased, as literature arose, the priesthood was obliged to adopt more refined and more complicated instrumentalities. For the pomp and embellishments of worship the artist was competent, rearing gor-

geous temples of marble, and filling them with paintings and statues worthy of the edifices that contained them. But that superstitious dread on which the priestly delusion had mainly to rest for its success and continuance, required a more secret and subtle agency to inspire and to maintain it, than could be found elsewhere than among the priests themselves. The pleasurable, the fascinating, portion of worship, they committed to the zeal and ingenuity of the subordinate class that they maintained; the mysterious, the terror-bringing portion, they reserved for their own immediate control and ministration. And this fact strikingly shews the sagacity of the sacerdotal corporation. For, as we are all more willing to confess the pleasures of which we have been the participants, than the fears of which we have been the slaves, so likewise are we always more disposed to tell the means by which we confer pleasure, than the means by which we excite fear. We have all something of the tyrant in our constitution, not from our appetite for cruelty, but from our aspiration after power. And the knowledge of our own cowardice tells us, that our despotism can only be secured by augmenting and terrifying the cowardice of others. The very circumstance that urges to grasp at dominion over our fellow-creatures, urges us to conceal the sources of that dominion; for the dominion would of course vanish from our hands as soon as the sources of it were known. And in these remarks is found the cause of much of the tyranny that makes earth so dreary and desolate. The consciousness of cowardice, and the desire to conceal it; the knowledge of cowardice in other bosoms, and the desire to conceal that knowledge, turn many a man into an oppressor, the earliest throbbings of whose heart had burned with hatred to oppression. As a general rule, it may be received, that the more desirous a man is to conceal his fears, the more disposed and prepared will he be to avail himself, selfishly, of the fears of others. Here it may be remarked in passing, that the career of the priesthood furnishes the solution of many an enigma in the human character that otherwise would be inexplicable. All the cunning, the shrewdness, the ingenuity, the mental promptitude, and fertility of man,

having been professionally adopted by the priesthood, and having thus received from them a sort of scientific development, we are enabled, from the history of this development, systematically to explain the lower and least noble motives of human action, which otherwise we could only have been able dimly and imperfectly to trace in the isolated deeds of individuals. The delineation of the first appearance of the philosopher in his philosophic capacity is thus interesting, not only on its own account, but on account of the light which it throws on one of the most metaphysical subtleties of human nature. But, in the meantime, we are chiefly occupied with it on its own account, as that is the topic more immediately before us. The priesthood, in order to increase the instruments of fear, which it had long known to be so potent, would be obliged, of course, to increase its knowledge. It would be quickly known which of its members was fittest to pursue those investigations, and to arrive at those results by which new terrors were to be accumulated on the worshipper's soul. The more completely either a religious or a political corporation succeeds in bending those who compose it, into an unvarying monotony of subservience to its objects, and observance of its rules, the more completely are the taste and the tendency of their minds known in those matters in which the corporation has no interest in interfering. Human freedom and human thought, if suppressed in one form, will always burst forth in another; and perhaps the readiest mode of ascertaining a man's character, is by endeavouring carefully to lull and to fetter those of his qualities which are the most opposite to other qualities which we wish to know. The priesthood, therefore, would readily discover those individuals in its body, by which the preparations for its new work of deceit were likeliest to be framed. Men they would be, who had already shewn a disposition to pierce into the mysteries of creation. They would commence operations under the impulse of three motives; first and strongest, the indulgence of a favourite pursuit; secondly, the strengthening of their corporation; thirdly, vanity and ambition. Their earliest energies and invention would be employed on some sort of chemical

experiment. To ascertain by analysis the properties of matter, their modes must have been rude and primitive, and their progress slow. But enlarging on those modes which accident had already taught, they would gradually expand their range, and augment their resources. Like the efforts of the artist in his primal unfoldings, their efforts would be chiefly imitations of nature. To imitate the terrible sights and sounds, and sudden transmutations of the external world, would their faculties be directed. Because suddenness, awfulness, transmutation, are the indispensable accompaniment of a miracle, to diffuse among the credulous the impression of the miraculous, and consequently of the sacred and irrestible authority of the priesthood was the object sought. If chemistry was the first science, the first attempt at philosophising, the first attempt at ascertaining the qualities and relations of things ; anatomy was the second. The burial of the dead, up to the period that the priests, for priestly purposes, began to teach the immortality and the transmigration of souls, would be the simplest of all ceremonies. The lifeless remains would be laid in the lifeless dust silently and unostentatiously, nothing companioning the act but a tear or a sigh from a mourning heart. But when the bereaved were taught a great and consoling truth, but which was not truthfully or consolingly communicated, nor followed by truthful or consoling effects ; when they were taught in such mystical language as the priest thought proper, that there was an undying principle enshrined in every human form, then the burial of the dead lost all its simple features, and was crowded with religious rites. A wondrous significance and a strange dread now clung to the clay of the departed. The common sod of the valley was not thought sufficient to be its couch. A capacious tomb was built as its dwelling, large enough to admit relations or others to enter it, whenever grief, or phantasy, or devotion, carried them there. And then, in order that it might not pass away for ever from the eyes, in order that it might still retain something of a visible presence, the priests introduced the custom of embalmment, and it was the plans resorted to for the perfection of this process, that ne-

cessitated the study of anatomy. Tho pomp and parade that attended the burial of the dead, the immense tombs to which they were committed, and the custom of embalmment, gave the priests a great accession of influence. The first of these made them important and indispensable participants of all funeral ceremonies; it afforded them an excuse for being always present at the couch of dying persons, from whom they extorted enormous gifts for the benefit of the corporation. The second of these enabled them to multiply the mysteries of worship, for, by degrees, the tombs came to be used as temples, and in their dark and subterraneous depths, the strangest, the wildest, the bloodiest rites seemed natural and necessary accompaniments of the scene, which, in the open air, and under the light of heaven, would have seemed incongruous and disgusting. And the custom of embalmment served many priestly purposes. Among others, it created astonishment and reverence for a power that was able to preserve, with something of regularity of lineaments for ceaseles ages, what otherwise would have mouldered into a portion of the undistinguishable mass of earth; and it presented an unfailing means of establishing a belief in saints, which has been one of the most fertile aids of priestly craft; for the name while living, and the memory when dead, of one of the priestly corporation, would be skilfully surrounded with a peculiar sanctity; and lest that association of sanctity should perish, here was his tomb, containing the unshattered and unmutilated remains of what had been so holy, and whither devotees could resort to pour forth their fanatical adorations. This was a species of hero worship revived, but revived in a most debasing form.

Astronomy followed anatomy in the succession of priestly discoveries. To prove that the sun, the moon, the stars, eclipses, and other celestial objects and phenomena, had an important and perpetual influence on human life, and on human destiny, was one of the easiest tasks of priestly craft, for it referred to the most poetical of superstitions; and it flattered human vanity, by making the obscurest individual suppose that the whole host of heavenly agencies were mysteriously identified

with his fate. The astronomy of the priests, like their chemistry and anatomy, would be of the meagrest and most imperfect kind, but still amply sufficient, like these, for purposes of delusion. So far certain members of the priestly corporation were the only philosophers, amusing themselves, and serving their body, with chemical, anatomical, and astronomical discoveries. But those discoveries could not forever be thus monopolized. And when the prophet burst into the full grandeur and energy of his career, he would not, of course, scruple to divulge some of the secrets by which he had assisted in duping his fellow-creatures. He would not, indeed, himself pursue the scientific discoveries which he declared, for he had a nobler mission than this; but some among his adherents and admirers would take them up, and make them the foundation of fresh discoveries. Science, as a separate intellectual force, was thus the child of prophecy as a separate moral force; though soon forgetful alike of its priestly and its prophetical origin it has gone on its own course, and left priestcraft and prophecy to their unquenchable hatreds, and their interminable battles.

It is a notable fact, that ever since science ceased to be the monopoly of the priests, they have never done any thing for science. Priests have, from time to time, arisen distinguished in the paths of literature, but few have entered on the path of philosophical investigation. Among the famous philosophers of our country, scarcely a single priest can be named. And philosophy has always flourished most in lands such as France and Germany, where the priesthood was comparatively feeble.

The beneficial influence of the philosopher, as an agent of civilization, has been as considerable as the desire for that influence, on the part of the philosopher, has been small.

The philosopher has given system and symmetry to the whole circle of human knowledge. Not merely to science, to his own peculiar field has he given this, but indirectly to every topic of human thought. That chemistry, botany, astronomy, mathematics, should have a harmony, a regularity, a wholeness, in themselves, is easily supposable. But that they indirectly influence

and mould the entire region of art, literature, morality, government, public and private economy, is not equally manifest, but equally true. If I attempt to compose a lecture, or if you resolve to make your existence better, more useful, and more missionary, than it has been ; or if an author attempts to write a treatise on legislation, we are all unconsciously influenced in the ideal of our several aims, by the ideal which we have at some time or another directly or indirectly received of the perfection of science. Why is there in all European nations a demand for political and religious freedom ? You will say, that, in addition to the wretchedness that demands relief, the age has arrived at a period of enlightenment when change is unavoidable. This is true, but this is not all. In addition to this, the whole circle of sciences stand out in the face of the world with a wholeness and a symmetry that strikingly contrast with the feudal barbarism of existing institutions. This is a fact which has not been sufficiently insisted on, but it will be insisted on when democracy comes to grapple more closely with its foes, than it is grappling at present.

The philosopher has, in addition, conferred immense pleasure on mankind, by the interest which he has thrown round scientific studies, and scientific results. He has conferred immense service on mankind by the influence that his discoveries have had on material civilization. He has, like the artist, expanded the sphere of literature, and given it suggestiveness. And he has contributed a boundless store to the proofs and illustrations of natural religion. He has, for the most part, laboured unconsciously in the cause of man, as I have stated before; and it is only the conscious labourers who are justly entitled to our gratitude and veneration. But if we cannot reverence, let us admire. If all moral power is entitled to our reverence, so all intellectual power is entitled to our admiration. And venerating the venerable, and admiring the admirable, let us learn ourselves to be types and embodiments of moral and intellectual greatness.

REVIEW.

The Little Magazine for Young Readers of every Denomination. 1841. *Pp.* 368. *London, S. Gilbert, Paternoster Row; Edinburgh. C. Ziegler, South Bridge.*

We had the pleasure of recommending to our readers the first volume of this interesting and instructive work, and we have increased satisfaction in directing their attention to the present volume. By a perusal, they will at once see that it is admirably adapted to the purpose at which it aims, the improvement of the young. Great variety of subject is introduced; the selections are in general very judicious, calculated to make the acquisition of knowledge a pleasure rather than a task, whilst the original articles display sound sense and rational piety. Natural history and biography, moral maxims and religious thoughts, prose and poetry, diversify the publication, and attract, please, and instruct the reader. A very useful "little Almanac" is given in the January number, in which, amongst other things, the births and deaths of celebrated individuals are recorded. Wood-cuts are occasionally introduced, which impart additional interest to the work. We trust the Editor will persevere in his laudable undertaking, and that a constantly increasing sale will evince the satisfaction and gratitude of the young in his labours for their good.

The Evidence for the Divine Unity destructive of the Trinitarian Theory. By John Taylor. P. 24,

The Aim of the Christian Ministry. By John Taylor. P. 22. *Simpkin, Marshall and Co., London; Oliver and Boyd, Edinburgh; James Hedderwick and Son, Glasgow.*

The first of these discourses was preached before the Warwickshire Unitarian Tract Society in July, and the Scottish Christian Unitarian Association in September. From the "Christian Reformer" we learn, that its delivery gave great satisfaction to those who were present at Coventry, and that an earnest wish was expressed for its publication. We can testify that similar feelings were excited at the anniversary meeting at Glasgow,

and we now gladly welcome the appearance of this clearly-reasoned discourse from the press. Its diffusion must do good. It satisfactorily disposes of the sophistry of Wardlaw and Stuart, by establishing the three following propositions:—1st, "That the existence of One God cannot be supernaturally revealed, since, in logical strictness, belief in such existence must precede whatever professes to be a revelation of the Divine will; and that, consequently, Christianity properly speaking is not a revelation of the Divine Unity, though it may and does proclaim, enforce, and confirm such doctrine. 2d, That we have as much evidence for the existence of the Divine Mind, as for the existence of any other mind; and as much evidence of the nature of the Divine Unity, as for the nature of our own unity. 3d, That, therefore, every Trinitarian hypothesis is incompatible with the positive testimony of nature, and cannot form any part of any revelation professing to come from the Author of nature." In substantiating these propositions, the author shows that every attempt to hold the Divine Unity in connection with the Trinitarian theory is fallacious, and that all the various modifications of the Trinitarian system are destructive of the Divine Unity; but for the chain of reasoning we refer our readers to the Sermon itself.

The second discourse was delivered on occasion of the commencement of Mr Taylor's ministry to the Christian Unitarian Congregation of Glasgow, and is founded on 2 Corinth. i. 24. Having deduced from these words the individual liberty which inseparably attaches to every freedman of Christ Jesus, and shown the opposition to the principle in the conduct of the Papal Church and its Protestant imitators, the author states that the main object of his ministry will be to vindicate in all its bearings this right of individual freedom and judgment, conjoined with the inculcation of the various virtues which spring from it, "candour, charity, zeal for truth, humility, Christian piety, and love." In following out this course, Mr Taylor will be treading in the steps of his predecessors, carrying on the work which they begun, and helping their joy in its ever-increasing stability and prosperity.

MONTHLY RECORD,

January 1. 1842.

The Anniversary Sale of the Tenterden Juvenile Book Society, took place in the School-Rooms connected with the Chapel, on Wednesday the 20th of October. Though a sale, this was also a joyous festival. Previous to the commencement of business, the members of the Society and their friends, to the number of 120, partook of tea, which had been kindly provided by the ladies, who had culled and tastefully arranged the last flowers of summer, and by the hands of female enchantment changed the mart of business into a fairy scene. This Society, from very humble beginnings, has become one of no small importance; it now numbers about 70 members, and has upon its shelves 200 volumes. The subscription is 1d. per week. At the end of the year the books which have been two years in circulation are sold; at the sale they fetch two-thirds of the cost price; hence this two-thirds, which becomes greater every year, added to the annual subscriptions, gives us an increasing capital for the purchase of new books. This is not theory, but a result discovered by experience. The fact is mentioned, as it may afford a useful hint to others. But a similar result must not be expected, unless the plan is taken up with life and spirit. The success which has attended this Society, is owing in no small degree to the elegant and delightful repast which the ladies provide for the members and their friends, at the annual book sale. On these occasions it is most delightful to hear the spirited biddings of the children for some favourite book. The competition on such occasions, is no mean proof of the success of an author in his efforts to delight, and by delighting, to instruct the young. This Society, though called Juvenile—as it has increased in numbers and in funds, extends its advantages to all ages—but still the gratification and the benefit of the children are not, and, it is to be hoped, never will be overlooked.

On the day immediately following the sale, and while the beautiful decorations of the room still remained unfaded, the children who attend the Sunday school, about 70 in number, were regaled with tea and cake in the school-rooms. This also was a pleasing scene. After a brief address and a hymn, they departed to their respective homes, highly gratified with their afternoon's entertainment. The devising and the carrying out of this treat was also the work of the ladies.

Tenterden District Meeting.—The Seventeenth Anniversary of this branch of the Kent and Sussex Unitarian Chris-

tian Association, was held at Tenterden on Tuesday the 26th of October. On this occasion a beautiful and appropriate discourse was delivered by the Rev. Alexander Walker of Canterbury, from Titus i. 2. The Rev. C. Saint of Headcorn introduced the service, and the Rev. G. Buckland offered up the general prayer. There was a very good attendance at the chapel. After divine service, the friends adjourned to the Court-hall, where 149 individuals partook of that beverage which cheers but not inebriates. The chair was filled by the Rev. Edward Talbot. On this occasion the speakers were more than usually animated; and it was a general feeling that this was to be reckoned amongst the most pleasant of the very many pleasant meetings which we have had on these occasions. A happy kindly hopeful spirit pervaded the addresses that were delivered, the influence of which was evidently felt by the hearers, and reacted on and encouraged the speakers. It is exceedingly difficult to describe these meetings afterwards, especially when they have been peculiarly happy. Mr Walker gave a cheering view of the progress which Unitarianism is making, notwithstanding the obstacles with which it has to contend. Mr Buckland, in adverting to the Tenterden Juvenile Book Society, made some excellent remarks on the connection between intellectual and moral improvement. The friends were also addressed by Messrs Blundell, Mace, J. E. Mace, the Rev. C. Saint, and Mr Edwards of Northiam. The company separated between nine and ten o'clock, and many if not all quitted the meeting, feeling that it was a good thing for them to have been there.

Opening of the New School Rooms, Bridport.—These buildings, in connection with the Unitarian Chapel (for the speedy erection of which, as well as for his unremitting attention to the general interests of the Sunday Schools, many thanks are due to the Rev. S. Wood), have just been completed. They are placed immediately above the vestry; and the children can enter from them at once to the galleries of the chapel. The total cost of building was about L.360; and we are pleased to state, that the entire sum was contributed within the bounds of the congregation. The rooms, which were tastefully decorated with evergreens and flowers, were opened by a Social Tea Meeting, on the evening of Tuesday 16th November. Above 100 of the children attending the Sunday Schools, accompanied by their teachers, partook of tea and cake in the boys' room; while above 140 members of the congregation were similarly entertained in that appropriated on Sundays to the girls. After tea, the parties adjourned to the chapel, the doors of which were then thrown

open to the public; between 400 and 500 persons were present. ——— Gollop, Esq. of Strode was called to the chair, and the proceedings of the evening were introduced by a chaunt, which was followed by a prayer from the Rev. R. E. B. Maclellan, the minister of the congregation. The chairman having mentioned the purpose for which they were assembled, called on Mr Maclellan, who delivered an address to the children, parents, and teachers. Addresses were also delivered on the following subjects:—The beneficial effects of Sunday Schools, by the Rev. John G. Teggin of Crewkerne; the blessings of Unitarian Christianity, by the Rev. Henry Solly of Yeovil; the general importance of education, by the Rev. W. Smith of Dorchester; the obstacles to the diffusion of truth, by the Rev. Edward Whitfield of Ilminster; civil and religious liberty, by Mr Bainbridge of Yeovil, &c. &c. The entertainments were varied by occasional hymns from the children, assisted by the regular chapel choir and the organ. Mr Gollop having received the thanks of the meeting for his conduct in the chair, which he acknowledged in suitable terms, expressive of his interest in the cause of education generally, and his attachment to Unitarian Christianity, the meeting was concluded by Mr Maclellan with prayer and benediction. All, of whatever creed, who were present, concur in declaring that they have seldom spent a more delightful evening; and the opinion seems general among the best informed, that the lovely depictures of the character of God, the glorious hopes of the ultimate redemption of all mankind, and the heartfelt love to our brethren of every sect and denomination, so eloquently and feelingly uttered by the different speakers, have made through the borough of Bridport an impression highly favourable to our exposition of the Gospel. Following out the good work to which they are dedicated, the minister of the congregation, with the assistance of some of his friends, has it in contemplation to open the Rooms on two evenings in the week, for the purpose of communicating particular instruction in Writing, Arithmetic, Geography, and History, to the children attending the Sunday Schools.

Christian Unitarianism in America in 1841.—Whilst the so-called orthodox friends of the "Voluntary Principle" in Scotland, have frequently asserted, in order to testify the power of that principle in suppressing heresy, that Unitarianism was in a dying or defunct state in America, the advocates of Church Establishments have as loudly affirmed its increase, in order to shew that that increase was inevitable where no Church Establishment existed to check its growth. It is curious and edifying to witness the effects of system and bigotry

in thus blinding the vision to truth and fact. In this part of the controversy, the statements of the Church party are nearest the truth, as to the present condition of American Unitarianism. In the "Scottish Guardian" of December 7, was inserted a letter from a correspondent, J. F. of the Theological Seminary, Newburgh. U. S., dated October 28, containing the following particulars. In his enumeration of Unitarians, he has omitted the Society of Friends, comprising 450 congregations, containing 60,000 members. He is incorrect also in relation to Vermont and Connecticut, and his praise of the Scottish Church in that connection is worthless, as in both these States there are congregations of Christian Unitarians. With these exceptions, the account may be considered tolerably accurate, and the "Scottish Guardian" has done well in disseminating the truth it contains.

"It has been often asserted in Scotland, that American Unitarianism has long been on the decline. In the present communication, I propose to give you some information in regard to its state and prospects in this country. I have now before me the last report of the American Unitarian Association, and from this document it appears, that this sect, so far from being on the decline, has been decidedly on the increase, especially during the last ten or fifteen years. 'When the Association,' says the report, 'was established, fifteen years ago, the number of our Societies in Massachusetts was about one hundred; it is now one hundred and fifty. At that time we had six societies in Maine; we have now fifteen. We had then the same number in New Hampshire, and now we have nineteen. We had then only eight societies out of New England; now we have thirty-six. At that time there was but one Unitarian society west of the Alleghany Mountains—a small society at Pittsburgh—and there are now seventeen, besides a large number in an incipient state. In 1825, the whole number of our societies was one hundred and twenty (in the United States); it is now two hundred and thirty. The multiplication of societies is not always a just criterion of the growth of a denomination. It is evident, however, that we have been increasing from year to year; not so rapidly, perhaps, as some other denominations, and nothing like as rapidly as we might have increased, had we been true to our own principles, and possessed more of the missionary spirit—a spirit of Christian sympathy towards those of our faith in other parts of the country, many of whom, because *we* did not take care of them, have associated themselves with other denominations.' I should, perhaps, here observe that, when we speak of the *Unitarian* denomination in this country, we mean exclusively the Unitarian *Congregationalists*, or

those who have departed from the original faith of the New England Churches, and have adopted the Socinian heresy. That these are far from being the only Unitarians in the United States will presently be shewn.

"From the report, of which I have given you an extract, and which may be relied upon as an accurate document, it appears that the Unitarians have almost doubled the number of their congregations within little more than ten years—an increase this, in one sense, greater than that of almost any other denomination. As this particular sect of Unitarians had its origin in New England, so its stronghold all along has been and is now in that portion of our country; there being in the New England States 194 societies, and only 36 in all the others. It is a singular fact, however, that there are two of the New England states in which Unitarianism has never yet been able to get a footing, viz. Vermont and Connecticut. The reason of this, so far as Vermont is concerned, may be, because a considerable portion of the population of this state is of Scottish origin, and is strongly attached to the doctrine, government, and worship of the Church of Scotland; but as it respects the churches of Connecticut, I am quite unable to suggest a reason for their preservation from the noxious heresy of Socinianism.

"After stating these facts in regard to the numbers, and the increase of the Unitarian body, strictly so called, the report proceeds to observe—'But the extent to which our views prevail in the United States should not be estimated by the number of *Congregational* Unitarians; for there are many in other denominations who entertain these views, and particularly in the Christian (pronounced *Chrystian*) denomination. It is stated on good authority, that in 1833 there were among the Christians, in twenty states, 700 ministers, 1000 churches, from 75,000 to 100,000 communicants, and from 250,000 to 300,000 attending public worship. When, therefore we consider the increase of this denomination since that time, and the number in other denominations who hold to the simple unity of God, and other views that are peculiar to us, it will appear that the doctrines of liberal Christianity are more prevalent in this country than has been supposed.' Of the truth of this last observation there can be no doubt, and I have thought that it may not be useless to give you this detailed accout of the present state of Unitarianism in the American Church, because I have observed that some writers on the Voluntary comtroversy have asserted, that that heresy is almost wholly confined to Massachusetts, and is even there on the decline. Even admitting, what is not the fact, that New England Unitarianism is on the decline, it by no means follows that Soci-

nianism is disappearing from our midst. The *Chrystian* sect has, as the report intimates, greatly increased since 1833, especially in the western states, though I am not able at the present moment to state their exact numbers. And although they have always professed to be the greatest enemies of creeds and confessions, yet there can be no doubt that they have quite as distinct a creed as any other denomination, and that this creed embodies all the peculiar tenets of Unitarianism, for the Unitarians and themselves, as I have lately learned from a Unitarian paper, are on the point of uniting, if a union has not already been effected.

"The other denominations referred to in the report are the Universalists—a very numerous sect in this country—the Baptists, and perhaps I may add the German Lutherans. For many years a very considerable portion of the Lutheran ministry in the United States held and preached Socinian doctrines: I should, however, observe, that, of late years, there has been a great, and, I am happy to add, a growing, revival of pure and undefiled religion in that large denomination. As it respects the Baptists, it is well known that a very large number of those who go under that name in the south and west are thorough-going Unitarians, although they are unwilling to take the appellation. I may, however, go more fully into this subject in a future communication, in which I propose to give you a particular account of the doctrines, the divisions, the numbers, and the prospects of the American Baptists. Though I cannot just now give you the exact number of the real and the professed adherents of Unitarianism in the United States, there can be no doubt that they constitute a very large body, and one which is decidedly on the increase. The New England Unitarians still have Harvard University, the oldest and the richest literary institution in this country, entirely under their control, nor is there at present any likelihood of its being restored to those to whom it of right belongs. The *North American Review* may, in one sense, be regarded as their literary organ, its editor being a Unitarian minister, though of late years it rarely touches upon theological topics, and when it does, uses very cautious language."

Newington Green Chapel.—Monday, November 22, being the anniversary of the opening of the Sunday School at this place, the children were examined by the Superintendant of the school as to their progress, regularity of attendance, &c. The Rev. T. Cromwell was present, as were most of the teachers. Those children whose deportment and progress were found satisfactory, partook of a little treat; and on the following Sunday, at the close of the morning service, re-

wards, consisting of books of various value, were distributed to about twenty of the most deserving.

The books were presented by Mrs Bracher, who accompanied the present by suitable words of encouragement or admonition, adapted to each child's character. She was assisted by the worthy minister, to whose countenance and support the school is mainly indebted for its success. It consists of about fifty children, the elder of whom receive week-day instruction in writing, arithmetic, &c.

TO CORRESPONDENTS & SUBSCRIBERS.

Communications have been received from Paris: Thomas Clark Jun; W. J. O.; M. G.; also "The Contrast;" The Plymouth Herald; Manchester Times.

There are *three* modes in which the friends of Christian reformation may aid the Editor of the Christian Pioneer in his efforts:—1st, By contributing original or selected articles for the body of the work; notices of public meetings, either in manuscript or newspaper, for the Monthly Record; and pamphlets and books for Review:—2d, By informing others of the existence, nature, and objects of this Magazine, The Editor has reason to fear, that even to the members of many Unitarian congregations, the Pioneer is unknown, It is chiefly to the active efforts of those who value it, and desire its continued publication, that he can look for its wider diffusion and more extensive influence. He trusts he may anticipate the good offices of many friends in this particular. The price of the Periodical can be no obstacle with numbers, by whose aid it might be rendered an instrument of no slight importance in the dissemination of Christian truth and morality.—3d, By advertisements for the Cover. Though the circulation of the Christian Pioneer is not inferior to the other Unitarian periodicals, and enters many districts where they are not seen, it has hitherto been favoured but slightly in this respect. The Editor solicits the attention of advertisers to the scale of prices:—

Five lines and under, ...	£0	4	0
Above Five, and not exceeding Ten, .	0	6	0
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Communications for the Christian Pioneer are requested to be addressed to the Editor, and Books for Review sent to the care of Messrs Simpkin, Marshall & Co., Stationer's Hall Court, or Mr John Green, 121 Newgate Street, London; or direct to the Rev. George Harris, Hope Park, Edinburgh.

THE

CHRISTIAN PIONEER.

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THE AGENTS OF CIVILIZATION.

A SERIES OF LECTURES.—LECTURE EIGHTH.

THE APOSTLE.

THE hero is the representative of human strength: the poet the representative of human fancy: the priest the representative of human authority: the artist the representative of human grace: the Prophet the representative of moral power: the philosopher the representative of intellectual capacity. What is the Apostle? Not any of these agents singly; but the representative of that portion of them all, which can be popularly revealed and popularly applied.

The Apostle marks the transition from ancient civilization to modern civilization. There have been enthusiastic admirers of antiquity who have gone to such preposterous lengths, as to declare that Heathenism, such as it existed in Greece and Rome, was better fitted than Christianity to confer happiness on man. The proofs that they adduce of this are too one-sided in themselves, and too illogically propounded to merit notice here. But there is no doubt that ancient civilization possessed some advantages over modern civilization, which ought not to be overlooked. Among these is its greater definiteness. The more rapid and triumphant the improvement of the world, the more is it diffusive, and the more it is diffusive, the more indistinct and unseizable is it in its aspects and relations. The world of old had not one-thousandth part of the machinery to stimulate and assist its onward career that gladdens and strengthens the world of now; but what it had was more palpably clear in its shape, and more easily traceable and markable in its operations. This difference is

not owing alone to the influence of the Christian religion. It would have arisen with varieties that we can merely imagine, even if the gospel had never been preached by Jesus and his disciples. Olympus and its gods, and the empire of the priests over a corrupt society, and that corrupt society itself were destined to destruction, had the doctrines of the Mighty Crucified never been proclaimed. Idolatry, with the social modes, and forms, and institutions on which it stamped its impress, would have perished before the growing discoveries of material science, and the augmenting insight of enquiry and experience, if they had not been doomed by the Deity to perish still more quickly and effectually before the assaults of spiritual faith, freedom, and truth. They had the germs of ruin in themselves, inasmuch as their existence required the co-existence of gross ignorance and blind credulity. When, therefore, Christian spiritualism and the awakened and disabused mind of man alike assailed them, they necessarily fell, and from their fall resulted that variety which I have indicated as one of the characteristics of modern civilization. This characteristic is more observable in very recent times when physical investigation and invention have been accumulating the most extraordinary results. But from the earliest period it distinguished Christian society. The two things which gave unity and simplicity to ancient civilization, were those which were the main causes of its overthrow; it was wholly material, and the knowledge that interfused it was of the meagrest and scantiest kind. It was wholly material; all the objects and institutions that it produced or fostered were palpably visible. Now, though spirit is in itself as much a unity and a simplicity as matter, though strictly speaking spirit as oneness is opposed to matter as unoneness; yet, in relation to the contemplator, matter has more apparent unity, and spirit more apparent disunity. The more therefore civilization is spiritual and really one, the more will it be apparently varied, and the more it is material and really varied, the more will it be apparently one. To make this plain, it is sufficient to observe, that what men see and touch they can clothe,

and are disposed, for the sake of convenience, to clothe with a species of unity, and they dignify this material unity with the name of system. Whereas all that department of their existence which belongs to the invisible, comes to them only in scattered manifestations, and, from the irregularity of its arrival, they are inclined to disgarnish it of its essentially systematic character. Not from the attributes of the material and the spiritual in themselves, but from their ability to realize them, do men judge of their unity and disunity. Ancient idolatry was wholly material; the society that it moulded was wholly material; the power to easily see and comprehend them gives them definiteness. Christianity is wholy spiritual; the society that it moulds is wholly spiritual to the extent that it is Christian; the incapacity easily to see and comprehend them gives them vagueness. But the definiteness in the one case, and the vagueness in the other, belong not to the subjects, but to the limited vision and imperfect aptitudes of the observer.

Ancient civilization, besides being wholly material, was limited in its knowledge, and consequently in the embodiments that that knowledge took. And this was a source of its definiteness. As in the preceding case of materiality, ignorance is really chaotic. But though, like spirituality, knowledge has more unity and simplicity in itself, still, with relation to the observer, it has less than ignorance. And this proposition is explained in the same way as that which I made on the respective merits of materialism and spirituality. To the limited vision and limited capacities of mankind, ignorance, and society in a state of ignorance, are more groupable and graspable than knowledge and society in a state of knowledge. A mind that is growing both mentally and morally will always feel a progressive ability to systematize spiritualism and knowledge, but even in the strongest and clearest minds, the ability to systematize materialism and ignorance will ever remain the greater. Spiritualism and knowledge are attributes of infinitude, materialism and ignorance are attributes of finitude. And we being finite and not infinite beings, we are more capable of seizing finitude than in-

finitude. As ancient civilization was finite, with few or no tendencies towards the infinite, as modern civilization is also finite, but with countless tendencies towards the infinite, this explains in addition to all that I have already said, why the former is more definite to the observer than the latter, though really more vague in itself. Let us carry this thought along with us, when reflecting on ancient and modern times, and it will not merely throw light on the subject for the illustration of which I have more immediately introduced it, but it will illumine many a seeming anomaly in the history of the world.

One result of the definiteness of ancient civilization, in the sense in which I have endeavoured to state that definiteness, is, that those who were illustrious in the times of antiquity for genius or virtue, had a more marked and unmodified individuality than belongs in general to the great and the good of modern times. Our greatest men are greater than the greatest of the ancient world, and our best men are better than its best. But these graduating links, from the highest intellectual or moral power, to the smallest notability, that world recognized not. From the limited field which it required the mind to embrace, it less easily permitted the entrance of unworthy intruders into the temple of fame. Its heroes, its poets, its artists, and its philosophers, were all real heroes, poets, artists, and philosophers, not the hollow images of these puffed into unmerited celebrity. Now, how many have the reputation of heroes, poets, artists, and philosophers among us, who never did any thing to deserve their reputation? Some of our trashiest authors are the theme of all but universal praise; some of our most original are unpraised and unread. Not accidental circumstances, as often with us, but substantial attributes, did antiquity demand from aspirants to renown. Then, in addition to the possession of real and not of factitious qualities, it demanded from them a more entire consecration to the principal sphere of action and of thought in which they sought to be distinguished. The orator attempted only to be an orator, the dramatic author limited himself to the composition of dramas, the historian did not wan-

der beyond the region of history. In modern times all this is reversed. Scarcely any literary or scientific man is content unless he writes on every variety of topic the most remote from that from which he seeks to derive his fame. The consequence is, that not only does he weaken his individuality thereby, but he incapacitates himself to excel in that department which nature marked out as peculiarly his own. For instance, such men as Brougham and Southey have produced scarcely any thing that will not be consigned to oblivion, because, instead of seeking perfection in that in which they were most fitted to accomplish something enduring and glorious, they have, either from the love of filthy lucre, or from an affectation of versatility, rambled over every diversity of subject. In speaking of this matter of individuality, also, it ought not to be forgotten, for the credit of ancient times, that they were less under the dominion of conventionalism than modern. If society has grown more refined, it has in some measure done so, by being more artificial. And to the precise degree that it is artificial, is it fatal to the scope and assertion of individual manhood. Moreover party spirit in the times of old interfered only in the slightest extent with the conferring of reputation. No man obtained a name, the forerunner of immortal fame, because he belonged to a certain party; nor was he excluded from its undisturbed possession because he did not. To what extent party spirit interferes with modern reputations you have but to read your newspaper to see. A striking example of what can be done in this way is Coleridge, a shameless apostate, a sensualist of the most ignoble kind, a wholesale plagiary, a quack in metaphysics, a dawdler in poetry, a tiresome egotistical twaddler; but he sold the small portion of cloudy brain that opium-eating left him to the aristocracy of this country, to weave sophistries in defence of their iniquities in church and State, and for this good service he is trumpeted forth as an incomparable genius. There is another fact connected with individuality no less important than those that I have just mentioned. In modern times, the facilities for the transmission of information and opinion are immense as compared to those

of ancient times. The result of this is, that a man can become more easily and suddenly famous. He has only to make himself remarkable for some eccentricity of manners or of character, and forthwith he shines in the newspaper paragraph, or the gossiping conversation. When fame can be obtained with such quickness and facility, it is only minds of great native strength and clear-sightedness and self-denial that can resist the temptation thus to obtain it. They have their reward no doubt, just in proportion to the magnitude of the effort that it costs to resist. For, if the various circumstances that I have stated show that individuality is more difficultly attainable now, than in the world of antiquity, they are also fitted to convince the man of true genius and virtue that the more rare the appearance of individuality, and the more numerous the sacrifices necessary for its attainment, the sublimer is the spectacle that it presents, and the more certain and the more gladdening its recompense in the consciousness of its possessor, and in the remembrance and gratitude and applause of mankind.

Though the apostle marked the transition from ancient civilization, with its materialism and its ignorance, to modern civilization, with its spiritualism and its knowledge, yet manifestly the apostle existed anterior to Christianity. When the prophet arose as the embodiment of moral force; when the philosopher arose as the embodiment of intellectual force; the first diffuser of the moral truths of the one, or of the intellectual truths of the other, was an apostle. And as a diffuser of moral and intellectual truths the apostle has ever remained. But Christianity gave to the character and the mission of the apostle a breadth, and a significance, and a grasp, that they had not before. Previously to Christ, the apostle had never dreamed of leaving his native shore, or, perhaps, his native town, to communicate to other lands the prophet's words, or the philosopher's discoveries. But Jesus aggrandized the apostle's vision and sphere of action, by aggrandizing, in his own person, the prophet's scope, and the prophet's dominion. It is unnecessary here to state at length in what that prophetical aggrandizement consist-

ed, I have so often had occasion to allude to and to illustrate it. Its chief elements were the divine purity and wisdom and love of Jesus, and the ideas of spirituality and of self-sacrifice which he impressed on his followers. These elements of themselves would have tended to augment the meaning and the might of apostleship. But, when in addition, the immediate disciples of the Saviour were expressly taught that the redemption that he brought was intended for all ages and all climes; when, besides, they were urged by him, by every sacred and potent consideration, to rush at once into the appalling corruptions of heathenism to proclaim the message of mercy, the apostle had an accumulation of manifold inducements to become what the apostle in strength and affection and activity had never been before. To follow the successive phases of apostolic manifestation since that period is unnecessary. It is sufficient that I have indicated the beginning and the aggrandizement of the apostle, and his transitional connection with ancient and modern civilization. These are the main points of interest that belong to him. All the others the slightest attention, and the commonest sagacity, can easily trace.

The best representative of the apostle in modern times is the missionary, properly so called. There may be a great deal of pretended zeal, and of fanatical absurdity, in what is done and said about missions in this country. The results, also, of missions may be meagre in comparison of the immense expenditure of means. But I am convinced more and more by all that I can glean about the subject, that the majority of missionaries are pure, self-denying, devoted, disinterested men. As such I honestly revere them, and hold them forth to the reverence of others. Certainly I cannot help blaming the inconsistency that testifies more zeal for the conversion of the Heathen than for a remedy to the woes of the fatherland. But the inconsistency and the wrong rest not with the missionaries, but with those who send them. There is a fact connected with missions that deserves to be particularly noticed; and it is a fact which all religious bodies, that have a tendency toward rationalism, particularly overlook. It is this, that

no sect that has not instituted missions has ever succeeded. For missions, whether successful or not, have this salutary effect, that they keep alive religious enthusiasm, and vitality and belief in the sects that support them.

Next to the missionaries let us revere those pastors, those preachers, and those priests, that, as apostles, conscientiously do their duty Whenever we meet such, whatever the religious name inscribed on the banner that they bear, let us fraternize with and honour their efforts. There is a class of priests that is entitled to especial mention here, and that is, the priests of the Roman Catholic persuasion. What they may be in countries like Italy and Spain, I shall not stop to inquire. What they are in this country I know, and can testify. Take them as a class, a nobler, or a better race of men breathes not in England; a race more bravely and blissfully occupied in giving succour to those who most need it, and in bringing consolation to the sinful, the suffering, and the sorrowful. Would that we had a class to fulfil as ably the duties of the preacher as these men fulfil the duties of the pastor; a class that would stoop to none of the unworthy arts by which celebrity is procured; that would echo no conventional cry, and do homage to no conventional error or absurdity; that would join no faction, religious or political; be the slave of no party; the apologist of no sect; that would seek courageously to be prophets and missionaries amid the hypocrisy, the cant, the shallowness, and the delusion that curse society. That such a class will arise I am certain. That it will soon arise I doubt. What prevents its speedy appearance is, that the preachers of the gospel, of every denomination, are more desirous of immediate results, than of results more remote and more durable. And herein consists the difference between the prophet and the apostle. The prophet, as prophet, proclaims truths without any special reference to their direct effects; the apostle, as apostle, preaches only such truths as he thinks will produce direct and immediate effects. Now, as long as the mass of mankind agree with the apostle in this, a prophet in the pulpit is not likely to be thought any better than a useless babbler of obscure and mystical sayings.

Those who have the principal control of education and the press, such as schoolmasters and newspaper editors, have no more elevated notion of apostleship than preachers of the gospel. They work for immediate effect, and not with a prophetical aim, or a prophetical spirit.

The influence of the apostle, as an agent of civilization, may be easily gathered from what I have said. He is a transitionist and a diffusionist. He offers no special example either of intellectual individuality or of moral power. But he popularizes the results of the one and of the other. And his career teaches us, that, if we have neither the courage to be prophets, nor the genius to be philosophers, we have all the ability, with little expenditure of effort, to be apostles, by diffusing knowledge, and popularizing truth.

THE ORIGIN OF SUNDAY SCHOOLS.

Extract from a Letter addressed to the Editor of the "Christian Observer." by the Reverend W. Chambers, Vicar of Ashbury, near Faringdon, Berkshire.

"I lately noticed in a sectarian publication, stamped throughout with the virulence of party-spirit, and the bigotry of a little mind (of which I am persuaded the more respectable section of our dissenting brethren would be ashamed), a dishonest attempt to arrogate to that body exclusively, the merit of being the founders of all the most eminent religious institutions which adorn this professedly Christian country, and, among many others, of the *Sunday School system of education*. The writer's aim was evidently to vilify the National Church, by bold and shameless misrepresentations, the transparent falsehood of which could only impose on the ignorant and uninformed."—*Christian Observer*, Sept. 1841, p. 523.

To the Editor of the Christian Pioneer.

Sir,—Having lately devoted a good deal of time and attention to an investigation into the origin of Sunday

Schools, I was much struck, on reading the above quotation, at the charge therein contained, of *a dishonest attempt to arrogate exclusively to the dissenters the merit of being the founders of that system;* and with a view to ascertain, if possible, the real nature and extent of the delinquency so strongly reprobated by the Vicar of Ashbury, I diligently searched the pages of various "sectarian" periodicals, but could find nothing in any of them, to which the Reverend gentleman's remarks could be supposed to apply, unless it were *to my own letter* in your number for July last, wherein, I believe, I shewed most conclusively that *the first Sunday School on record*, was established by the Reverend Theophilus Lindsey, A. D. 1764 (*Christian Pioneer*, Vol XV. p. 310.)

Now, it is well known that Mr Lindsey was at that time settled at the village of Catterick, in the North Riding of Yorkshire, where he discharged, in the most exemplary manner, the duties of Vicar of the parish, and was exceedingly beloved by his flock. Towards the close of the year 1773, however, after having deeply and most anxiously considered the evidence on which the doctrine of the Trinity was founded, and having arrived at the conclusion that it was unsupported by Scripture, Mr Lindsey felt himself impelled by a sense of duty to resign the living of Catterick. He accordingly made known his intentions to his venerable diocesan, Dr Markham, then Bishop of Chester, "who, (as Mr Belsham, in his *Memoirs of Lindsey*, informs us) received the intelligence with much regret, and endeavoured, by every argument and motive which zeal and friendship could suggest, to retain in the church so bright an ornament to the established priesthood. But his efforts (continues the same writer) though well intended, were unavailing. Mr Lindsey's resolution had been formed upon deliberation too mature, and upon principles too sacred and too firmly riveted, to be in the least degree shaken by the arguments or expostulations of the worthy prelate; who frankly and honourably acknowledged, when the deed of resignation was at last delivered in, that he had lost the most exemplary parochial minister in his diocese. Thus did Mr and Mrs

Lindsey, in obedience to the voice of enlightened conscience, resign their beloved residence at Catterick, with all its secular advantages and comforts, and with their little pittance of private property, set out in the bleak month of December in search of a resting-place where they might be able to maintain themselves by honourable industry, and might best promote the doctrine of the Divine Unity, and the sole unrivalled supremacy of the Father.

> "The world was all before them where to choose,
> Their place of rest, and Providence their guide."*

The sequel must be in the recollection of most o. your readers: On the 10th of January 1774, Mr Lindsey arrived in London, where, on the 17th of April following, he was enabled, by the willing aid of the many kind friends whom he soon drew around him, to open a chapel for the worship of "the One God, the Father of Jesus Christ," a large room in Essex House, in the Strand, having been previously engaged and fitted up for that purpose.

Here, then, we have a clue to the irritated feelings under the influence of which the worthy incumbent of Ashbury penned his letter to the *Observer;* for it seems I have been guilty of the heinous crime of having traced the establishment of *the first recorded Sunday School* to a clergyman of the Church of England, who, nine or ten years afterwards, yielding to the dictates of reason, and the voice of conscience, became a preacher of Unitarianism! If, however, Mr Chambers can shew that any one preceded Mr Lindsey in the adoption of the plan of Sunday School instruction, whether the same be a member of the established church, or whether he be a dissenter, I shall most willingly receive the information, and, if properly authenticated, admit the claim. But the Reverend gentleman adduces neither argument nor fact to disprove my statement, although he characterises it as "a dishonest attempt to arrogate to the dissenters the merit of being the founders of the Sunday School system;" until, however, it can be shewn that I am in error, I shall continue to assert Mr Lindsey's claim to that distinguished honour.

* *Belsham's Memoirs of Lindsey*, p. 88.

With regard to the manner and spirit in which I have conducted my researches, I could bring forward many very gratifying testimonials, as well from the clergy and other members of the Established Church, as from various dissenting ministers, and other parties on whose judgment I can rely; a few, however, will suffice, and will at the same time serve to shew how widely different is the estimation of my labours by the persons referred to, from that of the Reverend Mr Chambers of Ashbury Vicarage.

I should first observe, that I have recently embodied the result of my enquiries, in a small pamphlet, entitled, "*The Origin of Sunday Schools*,"* respecting which the Reverend Henry Wintle, one of the senior clergy of Gloucester (being now in his 73d year), thus writes to me: "I subscribed for fifty copies of your pamphlet on *Sunday Schools*, that I might give one to each subscriber to Stock's monument, now erecting in our cathedral. These live so far off, and so wide apart, that I have as yet heard but from few. From these, however, the observations on your book were very laudatory. I must beg leave also to unite in the approval both of the manner and matter of your book."

George W. Counsel, Esq., the well known antiquarian and topographer of College Green, in the same city, and who, it is worthy of remark, was the friend and contemporary both of Stock and Raikes, and has acquired much literary fame as the author of a history of Gloucester, and various other publications, thus writes to me on the 6th instant: "Pursuant to your request, I have sent you the *Gloucestershire Chronicle*, containing my description of Stock's monument. I am much gratified with the perusal of your very interesting and well written pamphlet; I admire it very much, and consider it a valuable work. If it should pass through another edition, I recommend you to insert a copy of

* The title at full length runs thus: "*The Origin of Sunday Schools*, detailed in a series of letters addressed to the Editor of a Provincial Paper; to which is prefixed, *a Letter on the New Postage Plan*, shewing its tendency to aid the great cause of Education, with reference, more especially, to the Working Classes." It is dedicated to Lord Brougham, and published by Simpkin, Marshall and Co., London.

the Reverend A. B. Evans's letter. He was one of Raikes's most intimate acquaintances, and I consider his opinion on the subject to be very important." Mr Counsel, I would add, is now in the eighty-fourth year of his age, and in the full possession of all his faculties; and it is but recently that the eccentric and well-known James Wood of Gloucester, bequeathed to him by will the sum of £10,000.

George Gill, Esq. of Nottingham, a gentleman whose talents and station have greatly tended to advance the Temperance cause in that populous borough (for he has long been a zealous advocate of, and a warm and steady adherent to the principle of *total abstinence*) thus expresses himself in a letter, dated October 29: "I feel greatly obliged by your favour of the 4th instant, presenting me with your pamphlet on *The Origin of Sunday Schools*. I think you have exhausted the subject, and rendered a benefit to the public, by bringing into notice many of its benefactors whose services in the cause of education and humanity had not been sufficiently appreciated. The good influence of Sunday Schools has been largely felt in society, but we seem now to have overgrown them, and want a system of training for our youth of a better kind, by which the intellectual and moral faculties shall be better cultivated."

My estimable friend, the Rev. Timothy Davis of Evesham, thus notices both my pamphlet and my letter, in the *Midland Counties' Herald*, of the 18th instant, in reply to Mr Chambers:—"I beg leave to return you my sincere thanks for your interesting pamphlet on the origin of Sunday Schools, &c. *Your candour and impartiality are evident through the whole correspondence.* I read, also, with interest, your letter in the *Herald* of yesterday. *It is a judicious, temperate, and satisfactory reply to the intemperate remarks of the Rev. Mr Chambers.*"

The Rev. Thomas Bowring of this town, whose beneficent exertions in the cause of Domestic Missions cannot be too highly appreciated, thus speaks of my little work in a note, dated October 6th:—"I am truly thankful for your kind present; it is *multum in parvo*, containing a vast mass of very useful information, well

digested, and admirably told. I hope it will have an extensive sale, for I am sure it well deserves it. You have very successfully *placed the saddle on the right horse*, and there is now no danger of its being shifted." On the 20th instant, Mr Bowring again writes to me in these words :—" I am greatly pleased to see, by your letter in the *Herald*, that your excellent little work is attracting so much attention. The valuable and most original information it contains, must be of great use to future historians of Sunday Schools. I think you are right in your conjecture that Mr Chambers's letter has reference to the *Pioneer ;* but such sorry displays of clerical wrath are quite beneath your notice. The fact is, and Mr Chambers must well know it, that the *Church* has scarcely ever interfered for the promotion of schemes of extensive benevolence till egged on by the exertions of Dissenters, and then it has ' encumbered with help.' "

The Rev. George Kenrick, also, in an article which appeared in the *Christian Reformer* for September last (pp. 533–536), speaks of the *impartial* manner in which I have investigated the claim of Raikes to the origination of Sunday Schools; but I should weary the patience of your readers, were I to enumerate half the encomiums which have been passed upon my work, whether by the press,* or in private communications from friends and others who have read it. I could not, however, resist the inclination to place in *juxta-position* with the acrimonious observations of Mr Chambers the opinions of less prejudiced and more impartial indivi-

* My letters on the Sunday School question have been repeatedly noticed in the weekly newspapers, as well as in the monthly periodicals ; in the *Birmingham Advertiser* of the 21st ult., they are thus referred to :—" These letters having been published in one of our local papers, are tolerably well known in this town, yet we are glad to see them in their book form, as one which is likely to be of a more *lasting* character. It is somewhat remarkable that an incidental remark should have called forth so much information on a subject on which it was supposed nearly the whole truth was previously known. But such things have before happened when least expected ; and our respected townsman, Mr Thomas Clark jun., may well be said to have solved (instrumentally) a problem which might otherwise—through the ravages of time and death—never have been solved."

duals, whose judgment is entitled to at least equal deference with that of the reverend gentleman.

And now, having, as I believe, sufficiently vindicated myself from the aspersions contained in the quotation which stands at the head of this letter, I will conclude by laying before your readers a tabular view of the result of my inquiries respecting the origin of Sunday Schools, in which will be found recorded the names of those benevolent individuals who honourably distinguished themselves as the promoters of the system, prior to the general adoption which ensued from the publicity given to it by Mr Raikes.

SUNDAY SCHOOLS.

	Where Estarlished.	By Whom.	Date.
I.	Catterick, Yorkshire, . . .	Rev. T. Lindsey, . .	1764
II.	Bedale, Yorkshire,	Miss Harrison, (afterwards Mrs Cappe,	——
III.	High Wycombe, Buckinghamshire,	Miss Hannah Ball, .	1769
IV.	Little Lever, Bolton, Lancashire,	Mr James Heys, . .	1775
V.	Ashbury, Faringdon, Berkshire,	Rev. Thomas Stock, .	1777
VI.	Macclesfield, Cheshire, . . .	Rev. D. Simpson, M. A.	1778
VII.	Dursley, Gloucestershire, . .	Mr William King, .	——
VIII.	St John's, Gloucester, . . .	Messrs Stock & Raikes,	1780
IX.	St Mary de Crypt, Gloucester, .	Robert Raikes, Esq.	1781

Apologising for the length to which my remarks have extended, but for which, I trust, the importance generally attached to the subject will be deemed a sufficient justification, I am, Sir, yours respectfully,

Thomas Clark Jun.

Birmingham, Nov. 25. 1841.

P. S.—Since writing the above, I have been favoured with a letter from my friend Dr Beard of Manchester, in which he thus speaks of my pamphlet:—" I

have read your publication containing, in a collected form, the letters previously published in the *Midland Counties Herald*, and have been much gratified both with the matter and the spirit of it."

ADDRESS TO THE YEAR 1841, ON THE LAST DAY OF HIS REIGN.

FAREWELL old year! a long farewell
To all thy deeds of war and strife:
Thy pages many a story tell
Of pain and joy, of death and life.

To see the pleasure thou hast seen
Would fill our hearts with grateful song:
To know the sorrows thou hast known
Would break those hearts, however strong.

When thou began'st thy young career
Thou cheer'dst us with a flattering tale:
Thy smile dispelled approaching fear,
Bade hope, exulting hope prevail.

Yet starving thousands of the land,
That looked to thee for work and bread,
Have since been hurried from the strand
To mingle with the buried dead.

Is God less gracious than before?
Nature at war with human kind?
No! God is changeless, as of yore;
But man is to his interest blind.

Those born to power, who make the laws,
Regardless of the suffering throng,
Have been the active, cruel cause
Why want and crime have reigned so long.

Still may not man's true friends despair
Though ignorance and wrong prevail:
Let active virtue be their care,
The cause of truth can never fail:

The cause of truth is that of God:
What power can thwart his holy will?
In love he'll break the tyrant's rod,
And bid the storm of vice be still.

For peace, and love, and Christian grace
Shall reign in every human breast;
And bigotry and pride give place
To charity, and man be blest.

BRITANNICUS.

SHEFFIELD.

THE SABBATH.

THERE has been a great uproar in Scotland lately, nay, the confusion and the din of tongues still continue, respecting Sabbath observance and Sabbath desecration. Kirk-sessions, and Presbyteries, and Synods, have talked and voted about the question: in Town-Councils it has been made the theme of debate; and Provosts have abused and desecrated their little brief authority, by their threatenings and denunciations on behalf of Sabbatical rigidity and austerity. Nor have churchmen been alone in this strife of words: Voluntaries have vied with their Established brethren as to which should make the loudest outcry, and the isle has been well-nigh frightened from its propriety by the holy turmoil. To preserve the sanctity of the Sabbath, the Civil Magistrate has been called in to give his aid to the sacerdotal spy: the poor confectioner who thought that if others might sell on Sunday what he made on Saturday, he might open his door also, has been taught to ruminate in prison on the tender mercies of Established Priests, and to learn, that, though a druggist may retail on the Sunday the sweet things he concocted during the week, Sunday dealings on the part of the manufacturer would be sin, and thereby punishable at law. It is well known that, in many Scottish towns, the sale of "Sweeties," in all the diverse forms and varieties included under that familiar but comprehensive cognomen, constitutes the best and most lucrative portion of the business of the druggist; and that, especially his

Sunday tradings in these articles, amongst the disciples of sour and crabbed Calvinism, form the best day's receipts of the seven. The druggist is protected in the sale of these condiments, because, forsooth, it is necessary that places should be opened where *medicines* may be procured on the Sabbath, illness being no observer of set forms and holidays; but woe to the unhallowed wight who shall attempt to sell the sweets, and have no bitters to keep them company.

And how fares it with the publicans and the spirit-dealers the while? Is it not notorious, that their places of resort may be filled from Saturday night to Monday morning, without molestation or hindrance from Police or Parson? True, the front-door may not be open; the shutters of the front window may not be down, but convenient access may be found notwithstanding; and scenes of wretchedness and depravity occur within their purlieus, which are disgraceful to a country calling itself civilised and Christian. And if some infatuated creature should expend his all on the deleterious poison, and, in his mental and bodily incapacity, should still occupy the room which others who have yet a pittance to spare would fill, he is thrust out in his insensibility on the pavement of the street, to die in his drunkenness, if so it chance, or to be huddled up, and trundled on a barrow, should any passer-by feel sufficient compassion for the sinful to give notice at the office, a loathsome spectacle of debased humanity, to the receptacle for criminals.

These are occurrences which have taken place in the metropolis of Scotland within the very period that circulars, signed by the Provost, on Sabbath desecration, by Rail-road travelling, have been hawked about from door to door. Have the clergy lifted up their testimony against *this* Sabbath desecration? Not one of them. Has the Provost instituted any inquiry into these cases? Not he, indeed. He, good easy man, has probably never heard of their existence. Even though he had, similar events are of so common occurrence, they would, in all probability, have passed unheeded. The two thousand and sixty-six spirit-dealers of Glasgow may continue their honourable calling, and

the clergy not hesitate a moment to sign certificates of their necessity and utility; vice may securely haunt these palaces of iniquity, and crime and destitution be thereby encouraged; but to countenance the Temperance Reformation, would, in the estimation of some of these Masters in Israel, be to disparage the Almighty sacrifice for sin, and evidence a sinful trusting to human effort and moral means for the purification and redemption of the world. No, no. Sabbath-day sanctimoniousness, gloom, acerbity, preaching, prayer, denunciation, anathema, substitution, imputed righteousness, justification by faith, Church-extension, Church-going, the rich to ride, the poor to trudge it as best they may, are the only lawful means to save the land, and keep the people in subjection!

And to keep the people in subjection to the clergy is, after all, the whole gist of the matter. It is only another manifestation of the same spirit which gave birth to the Church-extension and Non-intrusion agitations. For the poor man, whose time is his capital, to attempt to bury his dead on the Sunday, is pronounced to be Sabbath desecration; whilst the disgraceful and drunken scenes exhibited by non-intrusion rioters in the Church and dead-house of Culsamond, are slightly passed over, as a somewhat over-zealous ebullition of popular zeal in behalf of the rights of the Christian people. The whole affair resolves itself into an attempt on the part of the Clergy to clutch for themselves alone all power both in Church and State, to constitute their order the guardians both of Religion and Railroads, and thus enable them to wield the power of the keys both of earth and heaven. The threat circulated by the Provost of Edinburgh, and sanctioned by numbers who have signed the Memorial which has been carried from house to house, that if the Directors of the Railway between this city and Glasgow should dare to sanction Sunday travelling, he, and his supporters, would not travel by the rail-road on any day of the week, nor convey any goods by their locomotive engines; and the further effort which is currently said to be making, to split and buy up the shares, in order to secure a majority of votes to decide this question as the

Sabbatarians' desire, exhibit the melancholy lengths to which fanaticism will impel men who lend themselves to a party, whilst they merit the reprobation of every freedman of Christ Jesus, as well as every one who values the rights and property of his neighbours.

It is gratifying, however, in this age of cant, to know that there are individuals, even on this side of the Tweed, who will not succumb to this grievous fanaticism; who, whilst valuing as of the utmost physical and moral importance a day of rest, and of public worship and instruction, regard it with the spirit becoming the disciples of Christ; and who, despite the denunciations, and the sinister efforts, whether of Established or Dissenting Priests, will vindicate Christian liberty from again passing under a yoke which neither we nor our fathers could bear. An Address "to the Shareholders of the Edinburgh and Glasgow Railway," emanating from some of these, we gladly place on record, containing, as it does, many facts in reference to the question of Sabbath observance and desecration, deserving to be pondered by all, in every place, to whom the improvement and welfare and Christian privileges of the people are dear.—EDITOR.

"LADIES AND GENTLEMEN,—An Address having been issued to you, by Sir James Forrest, in name of certain inhabitants of Edinburgh, with a request from the Rev. Daniel Bagot, that you would forward your proxies to Mr John Henderson, one of the Directors, who has declared himself hostile to the proposal for running trains on the morning and evening of Sunday—it becomes necessary, that those who are favourable to that proposal, should place their views before the Company at large—and solicit their support at the ensuing General Meeting in February.

"They have hitherto abstained from making any appeal to the Shareholders. But it might be thought that the supporters of the measure were not sufficiently alive to the urgency of the case, if they did not come forward, and openly solicit the votes of such friends as may not be able to attend.

"Addressing themselves to an enlightened constituency, well able to appreciate the question in all its bearings, and whose minds are doubtless already satisfied, it would be idle to enter into a controversy on the numerous points which have been raised. They have themselves fully and carefully con-

sidered the matter, and do not shrink from the responsibility of carrying out the views of the majority of the Directors. It would be impossible, within the compass of this brief communication, to submit all the considerations which induce the belief that, in a theological point of view, the proposal, to afford all the accommodation which it is intended to give, is neither inconsistent with the precepts of the Gospel, nor the practice of its best informed professors in the Apostolic times, and in the earlier history of Christianity. They have no occasion to question the divine institution and sacred obligation of the Sabbath; but it is plain to all candid readers of the Bible, that, with the divine approbation, the mode of observance was made to change with the changes in the condition of men. The earliest notice of the Sabbatical rest of the Deity contains no injunction on man; and able theologians have held that there is no warrant even for the Jewish Sabbath, till shortly before the delivery of the Law on Mount Sinai. But this is a proposition for which there is no occasion to contend. The law, as then delivered, was given to the Jews, and was imperiously called for by the state into which they had fallen. They had just emerged from a bondage of four centuries long—were grossly idolatrous—and addicted to vices which the mere worshipping of idols would not necessarily imply. Slavery, in its worst forms, existed. The servant was property, or, to use the language of Scripture, was money—polygamy was sanctioned—the people were in a state of the deepest ignorance, and there were no means of conveying instruction, except by the teaching of the priests on holy days.

"It was in these circumstances that a day of absolute rest was commanded. The object was merciful, benevolent, and suitable to the times. The breach of the rest was followed by capital punishment. The letter of the law admits of no exception, but its spirit admits of much; and while the Christian dispensation has retained the Sabbath, it has rejected the rigidity which would exclude even works of necessity and mercy. For this relaxation there is no direct warrant in the Pentateuch, or in the subsequent Jewish histories; but the exception arose out of the object and principle of the institution itself. There is divine authority for the doctrine that even the Jewish Sabbath was made for man, and not man for the Sabbath. Notwithstanding the expressions which indicate the perpetuity of the institution, in all the rigour, in which it was first ordained, there are conclusive reasons for holding that the perpetuity was no greater, than that which was declared of other laws, delivered at the same time, but which, by universal consent, have been admitted to be total-

ly abrogated or displaced by laws of directly opposite obligation.

" It is unnecessary to consider a point of much importance whether the observance was enjoined on the Jews alone, or on all mankind, because, it is fully admitted that Christianity recognizes and enforces the obligation of a Sabbath ; that the principle of the Sabbatical rest is at the very foundation of religious institutions,—that all men are bound to observe the institution,—to reverence and support the ordinances of public worship ; but there is nothing in the doctrine, precepts, or example of the Saviour, or of his Apostles, which enjoins the Jewish observance of that day. Their conduct was frequently in direct violation of the letter of the Jewish law, but always in accordance with the beneficent principle of the Sabbath. They performed miracles, they travelled from place to place on that day, and they never ceased to condemn the Judaic observance, which placed the letter above the spirit of the commandment. The acts done by our Saviour and his followers would have incurred the penalty of death, if the mode of observance, as enjoined by Moses had not been disused. The same divine authority which enacted the observance of the seventh day, recalled that enactment and substituted the first. This was not done by express words of repeal and re-appointment; but the change was effected as part of that great substitution, by which Christianity became the rule of life and doctrine, instead of the Judaic Code which had hitherto prevailed.

" There was much in the doctrines and precepts of the Jewish writers that could never be repealed, because consonant with those laws which were imprinted on the heart of man at his creation, and therefore obligatory on all men, whatever their country or religion. But all that was political or peculiar to the condition of the Jews, or inconsistent with the better dispensation now established, was clearly repealed, and man was left to much greater freedom of action than had been permitted to the Jews on their escape from Egypt.

" It is singular, that while the Saviour and his Apostles address themselves to the peculiar sins of the times, and also the sins to which all men are liable, there is not a syllable in the New Testament prohibitory of travelling on the Lord's day, or of such recreation as is not incompatible with the worship of God on some portion of that day. What that portion may be is nowhere defined, but must be left to the proper authorities. Accordingly, there is not a country in Christendom in which the Sabbath is observed, either by the nation or by individuals, in the manner prescribed for the Jews. In the present state of society such observance

would be impracticable, and is not attempted. From the division of labour, some must work that others may rest, and thereby the greatest amount of rest be attained. Some must work that others may be enabled to attend divine service. Neither in the conduct, nor the conversation of the most rigid Sunday observer, is anything like the Jewish abstinence attempted. This is not the result of immorality or disobedience of express commandment; it is the result of that greater freedom which Christianity allows and approves. If the men who cry aloud for the Jewish observance of the Sabbath were to be tried by their own standard, they would, one and all of them, be found grievously wanting. These men are greatly to be blamed for setting up a different standard from that which the Bible has raised,—for endeavouring, through mistaken zeal, to impose shackles, which the Author and Finisher of our faith has not seen meet to impose. Their misguided zeal is calculated to foster a hypocritical spirit, at variance with every interest of mankind. They beseech us to follow a course which they do not themselves pursue, and thus not merely the soundness of their principles, but the sincerity of their professions, are brought into question.

"The Sabbatarians of the present day are fast assuming the position of the Puritans of the seventeenth century, who, a few years after they had murdered their king, presented a petition for a law to the same effect as that passed in the dominion of Newhaven in 1637, by which it was enacted, that "No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting, nor travel, cook victuals, make beds, sweep house, cut hair, or shave."—*Burton's Diary*, vol. ii. p. 262. This was proper Jewish observance. But is any one prepared to bring back such a state of society? Is any one so irreligious as to lay the foundation for the re-action which ensued in the following reign?

"It is not denied that the facilities for travelling on the Lord's day may, in some instances, be turned to evil account. The same may be said of every human accommodation. There is not a blessing which is vouchsafed to men that may not be made a curse; but liability to abuse, will never prove the absolute immorality of the use. The Lord's day would be desecrated by a traveller who should constantly walk on the high road,—who should constantly ride or drive,—who should constantly ply in the boats or public ferries on that day, to the neglect of all religious ordinances. But no one, not in the condition of a hopeless fanatic, has said that the moderate enjoyment of these conveniences is sinful. No one has said that the mere act of travelling is in itself sinful. None can deny, that in many instances it may be most commendable.

What, then, would be the responsibility of railway directors, who having obtained complete control over the means of transport, and virtually shut up the old roads, should preclude the possibility of transport on that day,—who should say to the poor man, you shall have no means of locomotion, while the rich may ride in their own or their hired carriages? In regard to the people employed in the service of the railway, it admits of demonstration, that their number will be greatly less than of the innkeepers, hostlers, post-boys, and others, who would necessarily be employed on the common road, if the railway was closed.

"On the question as to the legality of travelling on Sundays, reference may be made to an express and well-considered decision of the Supreme Court in Scotland. In the beginning of the present century, the Presbytery of Edinburgh, and the Procurator Fiscal of the County of Mid-Lothian, endeavoured to prevent an innkeeper of the name of Douglas from running stage-coaches on Sunday betwixt Edinburgh and Glasgow. The question was most fully and ably argued, both by divines and lawyers. It was fully canvassed on the bench, and, out of fourteen judges who delivered their opinions, ten were clearly and decidedly in favour of the legality of running stage-coaches on Sundays,—holding that no statute in the realm of Scotland, and no right reading of the Scriptures prohibited the practice. In consequence of the bankruptcy of one of the parties, what is called a final judgment on the merits was not pronounced, but the decision has always been regarded as most authoritative, and was not, in the slightest degree, impugned or questioned in the recent case of the Barber's apprentice from Dundee.* Indeed, it was not disputed in that case, that Sunday travelling was perfectly legal.

"An attempt was made to stop the plying of the Dundee steamer betwixt Broughty Ferry and Dundee on the Sabbath. That attempt was repressed by the following well considered judgment of the Sheriff-Depute of the County, a lawyer of high standing at the bar, and much respected for the soundness of his decisions:—"In England, stage-coaches, and all other land conveyances, as well as water conveyances, are permitted on Sunday as lawful acts. It is not maintained by the pursuers that the running of the mail-coach with passengers is a

* "The names of the judges in the majority were Lord Justice-Clerk Hope (afterwards Lord President), Lord President Campbell, Lords Newton (Hay), Meadowbank (senior), Bannatyne, Craig, Armadale, Cullen, Polkemmet, Glenlee.

Minority—Hermand, Woodhouselee, Balmuto, Dunsinnan.

It is very needless to tell Scotsman, that the majority was as much superior to the minority in legal attainments as it was in numbers."

profanation of the Sabbath, or the using of hackney-coaches, post-chaises, gigs, and caravans of every description, saddle-horses, &c. The employment too of ferry-boats is sanctioned by universal practice, as quite lawful on Sundays; and vessels with goods aud passengers sail on that day from all ports in Scotland, and, as it may happen, arrive there on Sabbath, and set ashore without objection from any quarter. The steam-boat in question does not sail till after the morning and after-noon service is over; and if those who use it are upon their necessary and lawful affairs, there can be no more blame on the part of the defender in hiring his vessel to them, than would attach to the owner of a passage-boat hired to go to Broughty Ferry. It is believed, and may be assumed, that many of those who avail themselves of the privilege, of going to, and returning from Broughty Ferry by the defender's passage-boat, are hard-working people, employed in a sedentary occupation from Monday morning till Saturday night, and who, after attending divine service once or twice a-day, make a sea trip during a summer evening, for the sake of health and recreation, and to enable them the better to resume their weekly labours, and thereby earn a subsistence for themselves and families. *It humbly appears to the Sheriff that there is no sufficient ground, for charging persons acting in this way with profaning the Sabbath.*'

"In connection with this decision, reference may be made to the singular inconsistency of condemning Railway travelling, while no opposition is made to the use of public ferries, hackney coaches, and every other means of conveyance in great towns which money can command. Under the eye of the Presbytery of Edinburgh, large and commodious steam-boats ply regularly several times on Sunday, betwixt the City of Edinburgh (for Newhaven is its port,) and the towns of Kirkcaldy, Kinghorn, Pettycur, and Burntisland. Each of these boats employs a staff of men greater than will be required for any railway train. There is the same means of communication at the Queensferry, and on the Tay at Dundee. Boats also ply regularly on Sunday on the Moray, Cromarty, and Dornoch Firths, and indeed wherever public ferries are established. Under the authority of the Magistrates of Edinburgh, hackney coachmen are provided with stands on the Sunday, and enjoined to follow their occupation on that as on all other days, No reasonable person can blame this public provision, conducive as it is to the health as well as the convenience of the community. Numbers are thus enabled to attend Divine service, who might otherwise be prevented from leaving their homes. And many instances might be mentioned in which, without such accommodation, the ministers of religion would be unable to

reach their places of worship. The Jewish law has made no exception in favour of vessels sailing on Sunday. It has indeed been said that the voyage should be stopped on that day; but the utter absurdity of the proposition, is the best proof of the absurdity of the doctrine on which it must be made to depend. It may be questioned, if there is a single clergyman in Scotland, who was ever out of it, that has not availed himself of this means of transport, on Sunday as well as Saturday.

"Looking upon an occasional excursion into the country on a Sunday, as harmless in a religious point of view, it is earnestly trusted that the opportunity of visiting different parts, at a cheap rate, may be the means of drawing away many use ful and hard-wrought artizans, from the baleful indulgencies to which, of late years, they have become so injuriously prone, on the evenings of Saturday and the whole of Sunday. A manufacturing population necessarily embraces a number of workmen, who have no permanent home, and the *nature of their occupations but too much predisposes to the use of ardent spirits. The sad consequences of such indulgence are indescribable; and the rigid Sunday observers have not applied themselves with effect to the prevention or remedy of this great evil. There is reason to fear that it has been fostered not a little by the absence of better means of refreshment, and by which even the attendance on public worship has been involved in the general gloom, most unjustly supposed to be the proper hue of the Lord's Day.*

"It is well known, that in such a city as Glasgow, a very large proportion of the clerks, shopmen, and artizans have been born and educated in the adjacent country, where their parents and connections continue to reside. It is long before these persons conform themselves completely to their altered circumstances. The Sabbath may not call them to their usual occupations; but it does not bring to them that rest, in its proper sense, which is a principal object of the Institution. It is a day of lone desolation—and happy is he who does not resort to the *all prevailing stimulants, the sale of which is more abundant on that day than on all the rest of the week.* How infinitely better for this class would be the means of joining their friends in the morning—joining with them in the house of God—joining with them at the family board, and returning to town in the evening, refreshed in soul, and re-invigorated in body.

"A poor workman who finds it impracticable to fetter himself up in the rigid manner prescribed, is apt to throw away all restraint, and thus all the ends of the Sabbath are defeated. The testimony of the learned and experienced Sheriff of Lanark, who is at the head of the police of that great county, and has devoted much attention to the condition

of the working classes, is most valuable on this subject. In his evidence before the Committee on the combinations of workmen, Mr Alison says, ' I should think that there are *ten thousand men* in Glasgow who get drunk *every Saturday night, who are drunk all Sunday, and in a state of half intoxication all Monday*, and go to work on Tuesday. I think it would be of the last importance, if you could get some sort of amusement for the people, which would lead them out of public houses, and in that point of view, I am decidedly of opinion, that the *overstrained observance of the Sunday* has a more *prejudicial* than *beneficial* effect in manufacturing towns.'

" In the address which has called forth these remarks, reference is made to a very eloquent passage in the writings of Bishop Horsley, on the continuing obligation of the Sabbath. But if the authority of Horsley is valuable on one point, it is equally worthy of grave consideration in others.

" And it is the more deserving of respect from the rigorous Sabbatarians, that the Bishop was hostile to the practice ' of making long journies on the Sabbath day without urgent necessity.' Now hear what the Bishop says as to the *mode* of observance—being all as to which there is any difference of opinion on the present question,

" ' If we look to the national character, especially in the latter ages of the Jewish state, we shall find that it was *rank hypocrisy*, such as justifies what is said of them by a learned writer, that they were at the same time the most religious and the most profligate people upon the earth,—the most religious in the hypocrite's religion—the most regardless of what their own law taught them to be more than all whole burnt-offerings and sacrifices.' (Horsley's Sermons, p. 202.)

" ' Our Lord told his disciples, that ' unless their righteousness should exceed the righteousness of the Scribes and Pharisees, they should in nowise enter into the kingdom of heaven,—that is, unless it should be a righteousness of a higher kind; for, in the sort of righteousness which they practised, the Scribes and Pharisees were not easily to be outdone. He recommended to them two things, very contrary to the hypocrite's religion—secrecy and brevity in their devotions. He seemed industriously to seek occasions of doing *those good actions on the Sabbath day*, which, to those who understood not how the principle and the end sanctified these works of mercy, *seemed a violation of the institution*: and it was in justification of an action in which no such merit could be pretended—an action done by some of his followers, perhaps without much consideration, to appease the cravings of a keen appetite—that he alleged the maxim in the text, ' that the Sabbath was made for man, not man for the Sabbath,'—a maxim which, at the same time that it establishes, in

the most peremptory terms, the distinction between natural duties and positive institutions, defines, with the greatest precision and perspicuity, in what the difference consists, and as little justifies the wilful neglect of the ordinances of religion, *as it countenances an hypocritical formality* in the performance, or a superstitious reliance on the merit of them.' (P. 207.)

" ' The spirit of the Jewish law was rigour and severity. *Rigour and severity were adapted to the rude manners of the first ages of mankind, and were particularly suited to the refractory temper of the Jewish people.* The rigour of the law itself was far outdone by the rigour of the ponular superstition and the pharisaical hypocrisy,—if, indeed, superstition and hypocrisy, rather than a particular ill-will against our Lord, were the motives with the people and their rulers to tax him with a breach of the Sabbath, when they saw his power exerted on the Sabbath day for the relief of the afflicted. *The Christian law is the law of liberty. We are not, therefore, to take the measure of our obedience from the letter of the Jewish law,—much less from Jewish prejudices, and the suggestions of Jewish malignity.* In the sanctification of the Sabbath, in particular, we have our Lord's express authority *to take a pious discretion for our guide*, keeping constantly in view the end of the institution, and its necessary subordination to higher duties.' (P. 242.)

" ' You see, therefore, that the Sabbath, in the progress of ages, hath acquired new ends, by new manifestations of the divine mercy; and these new ends justify *correspondent alterations of the original Sabbath.*' (P. 251.)

" ' Among the Jews, the absolute cessation of all animal activity, on their Sabbath, had a particular meaning in reference to their history · it was a standing symbolical memorial of their miraculous deliverance from a state of servitude. But to mankind in general—to us Christians in some degree—the proper business of the day is the worship of God in public assemblies, from which none may without some degree of crime be unnecessarily absent. Private devotion is the Christian's daily duty; but the peculiar duty of the Sabbath is public worship. As for those parts of the day which are not occupied in the public duty, *every man's own conscience, without any interference of public authority, and certainly without any officious interposition of the private judgment of his neighbour*,—every man's own conscience must direct him what portion of this leisure should be allotted to his private devotions, and what may be spent in sober *recreation.* Perhaps a better general rule cannot be laid down than this,—that the same proportion of the Sabbath, on the whole, should be devoted to religious exercises, public and private, as every man would spend of

any other day in his ordinary business. The holy work of the Sabbath, like all other work, to be done well requires intermissions. *An entire day is a longer space of time than the human mind can employ with alacrity upon any one subject. The austerity, therefore, of those is little to be commended, who require that all the intervals of public worship, and whatever remains of the day after the public duty is satisfied, should be spent in the closet, in private prayer and retired meditation.* Nor are persons in the lower ranks of society to be very severely censured—those especially who are confined to populous cities, where they breathe a noxious atmosphere, and are engaged in unwholesome occupations, from which, with their daily subsistence, they derive their daily poison—if they take advantage of the leisure of the day to recruit their wasted strength and harassed spirits, by short excursions into the purer air of the adjacent villages, and the innocent recreations of sober society; provided they engage not in schemes of dissipated and tumultuous pleasure, which may disturb the sobriety of their thoughts, and interfere with the duties of the day. The present humour of the common people leads perhaps more to a profanation of the festival, than to a superstitious rigour in the observance of it; but, in the attempt to reform, we shall do wisely to remember, that the thanks for this are chiefly due to the *base spirit of puritanical hypocrisy*, which, in the last century, opposed and defeated the wise attempts of government to regulate the recreations of the day by authority, and prevent the excesses which have actually taken place, *by a rational indulgence.*' (P. 270.)

"It is further to be observed, that in none of the recent measures to promote the better observance of the Lord's Day by legislative provisions, was any attempt made to prevent travelling on that day by stage-coaches or otherwise. In the month of May 1835, Mr Poulter's Lord's Day Observance Bill was under the consideration of Parliament. On that occasion the Honourable Member, himself one of the most religious men in the land, said, 'I intend to introduce several exceptions, and to provide further for the proper refreshment and *recreation* of the poor, when taking walks at a distance from their homes, *by allowing the sale of fruit and confectionary.*'

"Mr Hawes.—'I wish to ask the Honourable Member whether he intends to prevent travelling on Sabbath?'

"Mr Poulter.—'As I have said on former occasions, *I now reply in the negative.*'

"On a similar occasion Mr Goulburn said, 'I entertain none of those rigid and ascetic ideas which it is too much the

fashion to attribute to those who support such measures as the present. I am not disposed to debar the poor man from those recreations and amusements which tend, I think, not to desecrate the Sabbath, but to invigorate the health of the lower classes, and to teach them to honour the authority from whence the institution is derived.'

"When the Edinburgh and Glasgow Railway Bill was in Parliament, the *mania* for legislation, on the subject of a more rigorous observance of the Sabbath, was at its height. The promoters of the Bill were by no means indisposed to submit the question to Parliament, whether there should be travelling on their line on Sunday; and they offered to introduce a clause into the bill which should call for a division on this particular question. The gentlemen who were then taking charge of the observance measures declined this proposal; and the question has thus been left to the decision of the Company itself. The promoters had no reason to apprehend that Parliament would interfere with the law as it stands at present, or would place any other restraint on Sunday travelling, than that which the Directors have voluntarily suggested, so as to allow all the servants of the Company, and all travellers along the line, if so inclined, to attend Divine service. Much about the same time, a clause was attempted to be introduced into the Bill for one of the leading lines, prohibiting the employment of the carriages on Sunday. That clause was rejected by an overwhelming majority of both Houses of Parliament. Such men as Lord Wallace, Lord Wharncliffe, and the Duke of Richmond (the two latter most intimately connected with Scotland), will not be accused of indifference to the religious interests of the country. Yet, observe how these noble Lords treated the proposition of debarring railroad travelling on the Lord's Day.

"Lord Wallace.—'If for the due observance of the Sabbath, a prohibition against travelling be required, it is equally required in every part of the kingdom, and for every class of its inhabitants, whose religious obligations are the same—for every rank and station—the highest as well as the lowest—the rich as well as the poor—not for one place or one class alone, and particularly for that humble class on whose occasional recreations and wholesome exercise, their comfort, their enjoyment, and I may add, their health, so intimately depend. Upon the recreations and enjoyments of this valuable class, every measure I have yet seen brought forward with a view to this object, as well as the restriction resulting from this amendment, appears to me exclusively and cruelly to fall. The motive I have in opposing myself to it is to prevent this, and that the humbler classes of my fellow-

subjects, whose less fortunate lot consigns them to laborious occupations, pursued in close habitations, amidst the deleterious atmosphere of a smoky town, during six days in the week, should not, on that remaining one, in which they are at liberty to profit by it, be deprived of the benefit of salutary exercise, of cheerful and harmless recreation, of enjoying the refreshment of the country, and the blessing of breathing, for a few hours, a clear and wholesome air that may revive their spirits, recruit their strength, and sustain their powers of exertion in the various branches of useful industry to which they are devoted. God knows, my Lords, the distinction between rich and poor is wide enough from their respective positions. Let us not aggravate the sense of it by injudicious because unequal legislation.'

"Duke of RICHMOND.—'The clause would prevent travelling by locomotive engines, but not travelling by horses and carriages: and I beg to ask whether the use of the former is a greater desecration of the Sabbath than the use of the latter? As to the inhabitants flocking to the railway to look at the engines during the three Sundays they were used, was not that the effect of a very natural curiosity? I must repeat that the clause, if adopted, would not prevent Sunday travelling: it would only cause horses to be substituted for locomotive engines on that day. If the bill be passed, a great benefit will be conferred on the inhabitants of Newcastle; and it is *better for them to take a trip on the railway than to pass their time in beer-shops on Sundays.* I agree with the noble lord in thinking, that the higher classes ought to set an example of observing the Sabbath, and I object to a clause which prevents the labouring classes from riding on a railway, while I may drive along the road with four post horses. Is it a greater breach of the Sabbath to ride on the railway than to go down the Tyne in a steam-boat? The house will do well, if it legislate at all on the subject, to pass laws which will equally affect the rich and the poor. Your Lordships cannot be too mindful of the fact, that the passing of this clause will not prevent Sunday travelling on the railway, but only oblige the Company to employ more men to take care of the horses and carriages which, on the Sabbath, will be substituted for locomotive engines.'

"LORD WHARNCLIFFE.—'I am at a loss to conceive why the Legislature should interfere to prevent persons travelling by Railroads on the Sundays, whilst every other mode of conveyance on that day is left perfectly open to them. Instead, therefore, of throwing any difficulty in the way of working people, who may be disposed to refresh themselves by travelling short distances, by such a mode of conveyance as a Rail-

way affords, I think every encouragement should be given to them. *Employed as a great mass of the people are, in the district through which the particular Railway in question passes, I think it will be a great advantage if an opportunity be afforded them of gaining a little fresh air on the Sundays: such a practice will benefit their health, and, I believe, will not prejudice their morals.* To maintain a proper observance of the Sabbath, I am as anxious as any of the Right Rev. Prelates can be, who sit on the bench opposite; but to attempt, by legislative enactment, to prevent innocent amusement or recreation on that day, in the case of those who have been arduously employed for six days in the week, is, in my opinion, as idle as it is useless. I think it desirable that the Sabbath should be properly observed; and, in my opinion, it is so observed at present. I oppose the clause, as the beginning of a system under which, I have reason to know, it is intended to introduce similar provisions into another Railway bill. I am, therefore, anxious to take the first opportunity of declaring my decided hostility to such a practice.'

"In conclusion, and with reference to the motion to be made at the next half-yearly General Meeting, it is proper to explain, that by the constitution of the Company, it is perfectly practicable for a comparatively small number of persons to swamp the votes of the substantial holders. Thus a great proprietor, holding no less that 800 shares, has no more votes than ten proprietors, holding each a single share. It is confidently announced, that advantage is to be taken of the facility thus afforded, of obtaining a fictitious majority by splitting down the amount, held by several shareholders, into single shares, and thus to encrease the number of votes. While, therefore, it is right that the proprietors should be fully aware of the nature of the constitution, and the manner, in which a majority of single votes may be made to swamp a vast majority of shares, it is to be hoped that no mischief will result from any chicanery that may be had recourse to. Devices of the kind contemplated must recoil on their projectors. The parties who hold the deep stake in this great undertaking, will not permit the triumph of any series of manœuvres over the true interests of the public and of the undertaking."

TO THE MOURNER.

When the sweet infant low doth lie,
And youth does sicken fade and die;
When beauty sinks a prey to death,
And stronger man resigns his breath,
Then they go home.

The hoary Christian, humble sage,
And the loved matron, bent with age,
Feel, as life's pulse moves weak and slow,
The heart's warm faith still warmer glow,
As they go home.

Our heavenly home with glory bright,
Knows neither sin nor sorrow's blight;
Cease then to mourn with tearful eye,
For hope's bright torch does show on high
The soul's blest home.

WM. PARKINSON.

Tamworth, *Jan.* 11, 1842.

THE CONVERSION OF THE JEWS.

Of all the strange schemes by which the self-styled religious public have suffered themselves to be deluded and pillaged, that of the attempted conversion of the Jews to Trinitarianism, has ever appeared to us as among the strangest. In those, indeed, who, after a serious and faithful perusal of the Old Testament writings, can profess to believe, that down to the coming of Christ, the Jews were all Trinitarians, but that, when they saw the Lord of glory, and crucified their God on Calvary, they then became Unitarians, this hallucination is consistent. But that persons who are not so blinded should allow themselves to be gulled, and flock to baptisms of converted Israelites as to a fair or show, is a melancholy proof how little the nature of religious truth and the facts of history are pondered. Thousands upon thousands have been expended in this quixotic mission, whilst the results equal only the folly

of the cost. Mitres, it seems, are now to be added to the other *Christian* influences which have been brought to bear upon the believers in Isaiah and Moses, and a diocese in Jerusalem is to reward the impugner of the first and great commandment. Be it so. Mitres and Christianity are not coincident, though they may comport passing well with Trinitarian Jews and Trinitarian Bible Societies.

Within the last few months no inconsiderable stir has been occasioned by one of the "converted" at Plymouth. On Tuesday evening October 19, the Rev. H. S. Joseph preached in Charles' Chapel in that town, and in the Plymouth Herald of the following Saturday, October 23, a report of his discourse, accompanied by some laudatory remarks on its "eloquence, and great argumentative powers," was inserted. It appears in that discourse, that Mr Joseph, by way, perhaps, of proving more satisfactorily to his episcopalian audience his real conversion to Christianity—the Christianity of the Athanasian creed—spoke in strong terms of Unitarianism as being one of the chief stumbling-blocks in the way of the conversion of the Jews, and abused Unitarians as blasphemers. On reading these foul misstatements, the exellent and indefatigable Christian Unitarian minister of Plymouth, ever at his post, and watchful of his duty, addressed a letter to the Editor in the subsequent paper, stating that he should, on the following Sunday evening, reply to the calumnies uttered by Mr Joseph. Mr Odgers also drew up and printed a brief but clear statement of the principles really held by Unitarian Christians, as a tract to be given away at the chapel doors. On Sunday evening the Unitarian Chapel was crowded in every part, the discourse was listened to with deep attention, and much prejudice doubtless thereby removed from many minds; for no effort in the defence of God's truth can ever be without effect. At the conclusion of the lecture, Mr Odgers announced a second discourse, and that he has followed up by the delivery of four others on kindred subjects.

Seeing Mr Odgers's letter in the Herald, Dr Byrth, Rector of Wallasey, and immortalized by his share in

the Liverpool controversy, inserted a note in the same newspaper, inquiring of Mr Odgers whether the doctrine of the *mere humanity* of Jesus was not "the *distinguishing* tenet of Unitarians, properly so-called, in the present day?" To this query Mr Odgers replied through the same channel (and afterwards printed the letters for distribution), NO; but that their *distinguishing* tenet "is the doctrine *that God is* ONE;" illustrating and enforcing this statement by various remarks. He also further stated, that "as to the humanity of Jesus, this *all Christians* profess to believe;" but if by "*mere man*," and "*mere humanity*," are to be understood "a common man, an ordinary human being, a person similar in mind, habits, and character to other men, and not distinguished from them by any extraordinary wisdom, power, or authority," then Unitarian Christians "do NOT think thus of our Lord Jesus Christ," assigning various reasons in proof of the truth of this averment, and giving quotations from Channing, Dewey, Aspland, Carpenter, and Acton, to shew that these views were common to other Christian Unitarians as well as to Mr Odgers.

Strange to say, if in stall-fed theologians any thing strange can be, Dr Byrth, in noticing the contents of Mr Odgers's communication, affirms that "the reply which Mr Odgers has given to my question is *nominally* negative, but *really* it is, what indeed I knew it must be, affirmative, and I am satisfied." At the foot of this letter from Dr Byrth, the Editor places a note, stating that he cannot allow the correspondence to proceed further in the columns of his paper. However, as an advertisement, he subsequently suffered the appearance of Mr Odgers's final reply, in which, after noticing Dr Byrth's query, his own reply, and the querist's most unaccountable declaration as to the import of that reply, Mr Odgers concludes: "For myself, I shall only say, that it is not at present my intention to notice any further communications that may proceed from one who could deliberately publish to the world such a statement."

Nor has Dr Byrth alone intermeddled in this matter. The Curate of St Andrew's Church sent forth

what he denominated a " Reply to a Tract entitled a few Words of Truth ; and Unitarianism misrepresented." This " Reply" is surmounted by a vignette, purporting to be a Lamb holding up its fore-foot to wave a streamer, and an attempt to pourtray rays of light issuing from its head. It is as miserable an abortion of engraving as the contents of the " Reply" are a travesty of Scripture. We say nothing of the Protestant image of the Being whom the Curate adjures by his " bloody sweat," sent forth by an abominator of Papistical modellings of Deity. The Minister of Charles's Chapel ventured on a course of lectures in reply to those by Mr Odgers ; and the Church ladies piously occupied themselves in sending by post, postage unpaid, copies of the curate's tract to members of the Unitarian Congregation, thus making them pay twopence for that which they could have purchased for a halfpenny. Mr Odgers has answered the " Reply," not assuredly for the sake of the reply itself, but as a suitable opportunity of giving line upon line, and precept upon precept, in defence of misrepresented truth. The thanks of every Christian Unitarian are due to Mr Odgers for the prompt and efficient service he has rendered to the freedom, benevolence, and truth of the Gospel.

We place Mr Joseph's sermon on our pages, as a specimen of the kind of reasoning and Scripture interpretation in which Trinitarians indulge, and contrast with it a sermon which, arguing on the self-same principles or mode, the Rev. T. F. Palmer supposes an apostate Jew might hold forth on the all-important doctrine of the godhead of Moses. It is taken from Mr Palmer's reply to H. D. Inglis on the godhead of Jesus Christ.

The Rev. H. S. Joseph, the converted Jew, commenced by reading his text, Gen. 49th chap. 10th verse, first in the original Hebrew, and then in English, " The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come ; and unto him shall the gathering of the people be." He then proceeded to say, that what he desired was to lead his Jewish brethren to study the scriptures (*i. e.* Moses and the Prophets), instead of the writings of their Rabbis, which are but the word of man ; and he would desire

to pray for them in the words of their own prophet David, Psalm cxix. 18, "LORD, open thou mine eyes, that I may behold wondrous things out of thy law." He then went on to trace the promise from its commencement. It was first given to Adam immediately after his transgression: and when Eve conceived and brought forth her first-born son, she said, "I have gotten a man—eth Adonai,"—not in the ablative case, as in our translation—*from* the LORD, but THE LORD. On the death of Cain the promise descended to Seth, and then, through the Patriarchs before the flood, to Shem the son of Noah, passing over Ham and Japheth, as it is written, Gen. ix. 26, "Blessed be the LORD GOD of Shem," &c. Again, GOD passed by all the other sons of Terah, and chose Abraham, Gen. xvii. 7, "I will establish my covenant with thee and with thy seed," &c. Gen. xxii. 18, "And in thy seed shall all the nations be blessed." So also to Isaac (passing by Ishmael) Gen. xxiv. 4; and then to Jacob, excluding Esau: and when Jacob was near his death, he called together his sons and pronounced his blessing on them, and especially that on Judah in the text, "The sceptre," &c. He would now proceed to prove from this verse, first, that the time was past at which the Messiah was to come, and consequently that he must have come; and secondly, that Jesus was the Messiah. First, the Rabbis said, the time of Messiah's coming was uncertain, depending on the repentance of Israel: and one of them declared, "If Israel would repent for *one day*, then Messiah would come." They respected the Rabbis as interpreters of scripture, and St Paul was brought up at the feet of Gamaliel, who was a celebrated Rabbi, the son of Simeon, who took our LORD in his arms in the temple, and who was the son of Illem, a noted Rabbi. And it is recorded that when Illem asked the school of Rabbi——, what was the name of Messiah? they answered Shiloh, for thus it was written, "The sceptre," &c.; showing that Shiloh means the Messiah, and that this prophecy refers to him. The Rabbis considered that the other parts of the prophecy were literally fulfilled, and why not this? It was said of Reuben, verse 4, "Thou shalt not excel;" and if they turned to

Judges, v. 15, 16, they would read, " For the divisions of Reuben there were great thoughts of heart," &c. Again it was said of Simeon and Levi, v. 7, " I will divide them in Jacob and scatter them in Israel;" and so they would read, 1st Chron. iv. 39, that some of the Princes of Simeon " went to the entrance of Gedor and dwelt there," verse 42, 43, and other passages; and Levi was scattered amongst all the tribes. Again, of Judah himself it was said, " Judah is a lion's whelp," &c. and this was literally fulfilled. The words were, " Gur, a young lion," and " Lavie, an old lion;" and the Rabbis said, " In the days of Saul, David was Gur, a young lion; and when he was made King of Israel, then he was Lavie, an old lion." In the text they had, first " the sceptre," and afterwards a " lawgiver." The sceptre was the same word with that meaning " a tribe;" and Judah always remained a distinct tribe in Israel. When the ten tribes fell away, Judah still remained firm; and when the former were carried into captivity, in the reign of Hosea, the latter continued to occupy their own land. Again, when Judah, also, was carried captive into Babylon, it still continued a distinct tribe, and still retained the sceptre, having its own rulers and leaders still, and was at last brought back again and established under its own governors until the time of Christ. Again, " the lawgiver," meant a scribe, or teacher of the law; not a law-maker, for that only Moses was; or, more properly, only GOD; but the tribe of Judah had never wanted an instructor in the law. So Joash, and Josiah, 2nd Kings, xxiii. 2, " And the King went into the House of the LORD," &c. After the return from the captivity, Ezra and Nehemiah took care to instruct the Jews in the law, and they were never without a lawgiver or teacher; and their genealogies were preserved, and their tribe kept distinct, until the time of Christ; but since the destruction of the holy city, their genealogies were lost, and none of them could trace the tribe to which they belonged. From this it was manifest, that " the sceptre had not departed," &c. until that period; and if it was clear (as indeed it was, and all must allow it), that since that time Judah had ceased to exist as a distinct tribe, and, therefore, that the sceptre was depart-

ed,—then the time for the coming of the Messiah must be long since past, and he must have actually appeared in the world seventeen hundred years ago, or else this prophecy was not fufilled. Hitherto he had only attempted to prove that Christ was come already; now he would proceed to demonstrate that Jesus was the Messiah. He had already proved that Messiah was to be descended from Abraham, Isaac, and Jacob; and it could be proved also that he was to be descended from Judah, of whom the text was spoken, for he was to be the son of David, and David was of the tribe of Judah; and it could be shewn, also, that Jesus was a descendant of David; but since that time no one could trace his pedigree to David. This did not prove, indeed, directly, that Jesus was the Christ, but it proved that none could be the Christ who was not, as he was, a descendant of David; and if any one arose now who could not trace his lineage to David, he could not be received by Israel as the Messiah. Again (said the preacher) look at some particular prophecies. Isaiah, vii. 14, it was written, "Behold a virgin shall conceive and bear a son, and shall call his name Immanu-El," that is "GOD with us." So the Messiah was to be, as we assert, both GOD and Man,—the son of a Virgin, yet "GOD with us," (among us on earth, or in our nature). Isaiah, ix. 6, "For unto us a child is born," &c. "The Mighty GOD," is in the original Hebrew, "El gibbor." Now "gibbor" means "a mighty man." So in Judges, vi. 12, Gideon is called, "Gibbor hei-kail," (a mighty man of valour); so that this passage is, "GOD the mighty Man," or "the mighty Man GOD," which is true of Jesus, who was both GOD and Man. The Rev. Gent. here, in strong terms, spoke of Unitarianism as being one of the chief stumbling-blocks in the way of the conversion of the Jews, inasmuch as those who embraced the Unitarian belief took away our argument with that people by saying that Christ is a mere man, whereas the scriptures describe him as "the mighty GOD." Again, he was prophesied of as "the Branch," and "a Branch out of the stem of Jesse." Isaiah, xi. 1, "And there shall come forth a rod," &c. And it was said of this Branch, Jeremiah, xxiii. 5, 6, "Behold, I will

raise unto David a righteous Branch," &c. " JEHOVAH tsidkenu," (the LORD our righteousness). So that this Branch of the stem of David was JEHOVAH the Most High GOD. Zech. iii. 8, " Behold I will bring forth my servant the Branch," and Zech. vi. 12, " Behold the man whose name is the Branch." So that here it appeared also that he was man. This Branch was both Man and GOD, which was the character in which Christ appeared. Again, he was prophesied of as the Angel or Messenger of the Covenant, Exodus, xxiii 20, 21, " Behold, I send an Angel before thee. Beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions, FOR MY NAME IS IN HIM." Pardoning transgressions was the privilege and attribute of God alone. And in the 23rd verse, " MINE Angel shall go before thee and bring thee unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites, &c. But in chap. xxxiii. 2, they would read, " I will send AN Angel before thee, and *I* will drive out the Canaanite, the Amorite, the Hittite," &c. &c.;—no longer MINE Angel, but AN Angel; because, between ch. xxiii. and ch. xxxiii. the Israelites had made the molten calf, and therefore the LORD said, v. 3, " *I* will not go up in the midst of thee;" therefore Moses said, v. 13, " Show me now thy WAY." And he would now appeal to the Christian part of his audience whether this was not Christ; for He said, " I am the WAY." &c. John, xiv. 6. Again, Malachi, iii. 1, " Behold, I will send my Messenger," &c. Those that had their English Bibles might observe that Lord was printed once in common letters, and once in small capitals. Now wherever it was printed in small capitals, it was JEHOVAH in the Hebrew. So that we had here JEHOVAH sending the Lord his Messenger, and saying that the Lord should suddenly come to his temple; and who could this be but Jesus Christ who was both GOD and Man?—In conclusion, he would observe that they had the scriptures of their own Prophets, and if they would search them instead of attending to the writings of the Rabbis, who were only men, they would soon see that Jesus was the Messiah, and that he could be no other;

but if they would not search the scriptures, and believe them, those scriptures would judge them at the last day, when both Jew and Gentile must appear before the judgment-seat of the LORD, that every one might receive for the things done in their bodies, whether they were good or whether they were evil.—The Rev. Preacher concluded by addressing the Christian part of his audience, many of whom, he said, had probably come from mere curiosity, and warned them most solemnly not to indulge themselves in the prevailing fault of the day—"having itching ears;"—not to come to hear the words of man, but to hear GOD speak to them by his own word,—praying to him for a blessing when they came up to his House; and to remember that no outward profession or ceremonies could profit their souls, unless they were really regenerated by the HOLY GHOST.

The Apostate Jew might commence by reading his text: "Exodus, vii. 1, 'And the Lord said unto Moses, see I have made thee a God.' 'I mean at present' (the apostate might have said) 'to prove and establish from the word of God, the important doctrine of the true and proper Deity of Moses; and, on considering the subject, I could not think of a more fit and convincing manner of setting it forth, than to shew and demonstrate, that every *name*, *property*, *and work*, by which the true God stands distinguished from his creatures, are ascribed to Moses; and also, that worship which is due to God only, and which it would be idolatrous to bestow on another than Jehovah of Hosts.'—See *Inglis's* Sermon, p. 1.

"I. *The same names ascribed to Moses, as to God.*—That our Lord and Mediator Moses is the true and very God, is evident from the words of God himself in my text, Exod. vii. 1. 'And the Lord said unto Moses, see I have made thee a God' (Elohim). The word denotes a plurality, and evidently shews that our Lord Moses was taken into the Trinity of Gods, and made one of the persons of the Godhead.

"Again; Jehovah is the peculiar name of the true God. Exod. vi. 2. 'And God spake unto Moses and said unto him, I am the Lord Jehovah; and I appeared

unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known.' Exod. iii. 15. 'God said moreover unto Moses, thus thou shalt say unto the children of Israel, the Lord (Heb. Jehovah) the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me unto you; this is my name for ever, and this is my memorial unto all generations.' In Isa. xlii. 8. The true God asserts, that Jehovah is his peculiar name, and this, his glory, he will not give to another. 'I am the Lord (Heb. Jehovah), that is my name; and my glory will I not give to another.' The psalmist also assures us, that that Being, who only has the name of Jehovah, is the most high over all the earth. Psa. lxxxiii. 18. 'That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth.' It is plain, then, that one Being only has the name of Jehovah; but Moses declares (Deut. xxix. 6.) that he himself is this being who has the name of Jehovah. It is evident from verse 2. that Moses is the speaker; 'and Moses called all Israel and said unto them;' then in verse 5., he says, that he had led them forty years in the wilderness, and miraculously preserved them, on purpose that they might know that he was the Lord (Jehovah) their God. Verse 6., 'Ye have not eaten bread (but manna from heaven), neither have ye drunk wine or strong drink (but water from the rock), that ye might know that *I am Jehovah your God.*'

"II. *The works of God are ascribed to Moses.*—Redemption and atonement.—It is allowed by the orthodox (the apostate Jew might say) that if some one had not made an infinite satisfaction to the justice and wrath of an infinite God, not even the elect would have been saved, but all the race of mankind been damned for ever and ever. All sins against an infinite Being, are infinite. What but an infinite Being could make an infinite satisfaction for the infinite sins of mankind? But Moses did do this. When God was going to destroy his chosen, Moses satisfied his infinite justice and pacified his wrath. Psa. cvi. 23. 'Therefore he (God) said, that he would destroy them, had not *Moses his chosen* stood before him in the breach, to *turn away his*

wrath, lest he should destroy them.' Again, Moses says, Deut. v. 5. 'I stood between the Lord and you at that time.' Deut. iii. 26. The Lord was *wroth with me for your sakes*. Hence Stephen, in Acts, vii. 35, calls Moses a Redeemer; though you render it Deliverer. This Moses, the same did God send to be a ruler and redeemer. And hence Paul allows Moses to have been a Mediator, Gal. iii. 9, 'And it was ordained by angels in the hands of a Mediator.' But who can be a Mediator between an infinite God and man, but an infinite God? Who can redeem from the wrath of God, but the equal of God? Therefore Moses is the equal of God.

"Sending rain.—This is the work only of the True God. Psa. lxv. 10, 'God prepareth rain for the earth, he causeth rain to descend into the furrows.' Jer. v. 24. 'Let us now fear the Lord our God, that giveth the rain, both the former and the latter in his season.' But Moses says, that he will do this. Deut. xi. 14, 'I will give you the rain of your land in his season, the first rain and the latter rain, that thou may'st gather in thy corn, and thy wine, and thy oil.' This is the peculiar property of the true and very God; Moses said, that he would do it, therefore he must be the true and very God. When did Jesus of Nazareth send rain?

"The true God *led* his chosen people in the wilderness, Deut. viii. 2–15, 'And thou shalt remember all the way which the Lord thy God *led* thee these forty years in the wilderness,' see Exod. iii. 17, 18, and xv. 13. But Moses declares that it was he himself who led the people of Israel forty years in the wilderness. Deut. xxix. 5, 'And I have *led* you forty years in the wilderness, your clothes are not waxen old upon you,' &c. Stephen also declares the same; Acts, vii. 35. Therefore Moses is the true God.

"None but the true God can cause the grass to grow. Psa. civ. 14, 'He (God) causeth the grass to grow for the cattle:' cxvii. 8, 'Who maketh grass to grow on the mountains.' But Moses declares, that he will make the grass to grow. Deut. xi. 15, 'And I will send grass in thy fields for thy cattle, that thou may'st eat and be full.' Miracles; Acts, vii. 35. Therefore Moses is the true God.

" III. *The perfections and properties peculiar to God applied to Moses.*—1. Forgiveness of Sin.—None but the true God can forgive sin ; and it is blasphemy to pray to any other than Almighty God, to forgive sin. But Moses is prayed unto to forgive sin, and that by people divinely inspired, and the best instructed of all the congregation. Numb. xii. 10, ' And the clouds departed from off the tabernacle, and behold Miriam became leprous, white as snow ; and Aaron looked upon Miriam, and behold she was leprous ; and Aaron said unto Moses, alas ! my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.'

" The having a prophet.—There are but two kinds of prophets spoken of in Scripture, prophets to a false God, and prophets to the true God, the true prophets and false prophets. No one will say, I presume, that God's High Prophet Aaron was a false prophet to a false God, but Aaron was prophet to Moses, and consequently Moses must be the true God. Exod. vii. 1, " And the Lord said unto Moses, see I have made thee a God unto Pharaoh, and Aaron thy brother shall be *thy Prophet.*'

" Moses feared and believed in.—That Moses is the equal of God Almighty, is plain from their being coupled together in the same form of worship, and the same emotions of mind exercised to Moses, as to Jehovah. Is God believed in ? so is Moses. It is a command to mankind, to fear the Lord our God, to make him our fear, and him our dread, and not to fear man. The worthies of the Bible, such as Job, accordingly feared God, and eschewed evil. Cornelius feared God, with all his house. But what only *some few* did to God, all the whole nation did to Moses ; for we read, Josh. iv. 14, ' They feared Moses all the days of his life ;' and, Exod. xiv. 31, ' That the people feared the Lord, and believed the Lord, and his *servant Moses.*' Moses is coupled in the same form with, and the same internal sentiment of devotion and piety, of fearing and believing, exercised towards him as towards God. He is therefore the equal of God.

" ' I have now completed the plan I proposed, and I

think can say, with truth, that I have fully proved, from the Scriptures of truth, that every name, perfection, and work, by which we can distinguish the true God from the creatures of his hand, are ascribed to the Jew Moses; and likewise that worship given to him, which it would be idolatry to bestow on another than the Lord of Hosts.'

" The conclusion then is clear and obvious; that our Lord Moses is the living and true God.—See Inglis's Sermon, p. 15.

" 'We see how well established this grand truth is from the universal voice of the word of God. Such as deny it, if honest men, ought to deny the Bible; for sure I am they do not believe it. If Moses was not a divine person, it is obvious that he was an impostor; there is, there can be no medium. When on earth he made himself equal with God; ascribed to himself divine works; received divine worship; and called himself by the name peculiar to the God of Hosts. What would we think of a mere man doing and permitting all this.'—Inglis's Sermon, p. 16.

" 'How great is the sin of such as go about to pervert this truth of the eternal Godhead and self-existent Deity of Moses, and turn away men's faith from it; a crime this unknown in hell! a conduct more daringly wicked than that of devils!' P. 17.

MONTHLY RECORD,

February 1. 1842.

Died on Christmas day, at Warren's hotel, Regent Street, London, in his 65th year, Lord Douglas Gordon Hallyburton, half-brother to the Marquis of Huntly, and only son of the 4th Earl of Aboyne. Lord Hallyburton presented one of the few examples, among persons of rank and title, of an individual possessing the moral courage to avow despised and obnoxious religious truth. In a country in which free religious inquiry is interdicted, and the understanding enslaved by a human "Confession of Faith," and where Presbyterian priests were nearly all-powerful, and at a period when almost universal obloquy and reproach were certain to follow an upright and consistent opposition to priestly rule and the popular creed,

he joined the little band of the worshippers of the Father who, in 1815, assembled in a comparatively obscure close in the High Street of Edinburgh. On the 15th of May in that year he presided at the anniversary of the Scottish Christian Unitarian Association; and to him the Rev. James Yates dedicated the admirable sermon he preached on that occasion, on "The duty and manner of deciding the more Important religious Controversies." Consistently and faithfully did his Lordship bear his testimony to "the long-lost truth;" unavoidable engagements alone preventing his presiding at the annual meeting of the Scottish Association in 1836, and thereby bearing, as he himself truly expressed it, his "continued testimony, in a public manner, to the truth and supreme importance of the Unitarian cause, as the cause of genuine, undefiled, efficacious, and finally triumphant Christianity." On every occasion in which his assistance was solicited to aid the progress of pure and undefiled religion, or to solace human affliction, that assistance was promptly and kindly given. When in London, Lord Hallyburton usually attended the services of the Rev. Thomas Madge, at Essex Street Chapel. He was also one of the Trustees of St Mark's Chapel in this city. For many years, Lord Hallyburton represented the county of Forfar, where his estates chiefly lay, in the House of Commons; and in his place in Parliament was ever found upholding the civil and religious liberties of his countrymen. Increasing bodily illness induced him to resign his civil trust at the last general election; that illness continued its progress, and has now deprived the friends of civil and religious freedom of one of its most faithful and consistent supporters.

Unitarianism in Walsall, and Congregational Tea Party.—The Rev. William M'Kean has lately been engaged in defending the principles of Unitarian Christianity against an attack of the Rev. Timothy East of Birmingham, who, after having placarded the town of Walsall, delivered two lectures on "the Divinity of Jesus Christ," to which Mr M'Kean replied on the two following Sunday evenings, and was listened to, by crowded congregations, with deep attention. The replies have since been published by Belcher of Birmingham, and contain some masterly defences of Christian Unitarianism. Mr East preached on the silence of Jesus Christ, when arraigned on the charge of blasphemy—"his silence a proof of his innocence—his innocence a proof of his divinity!"

On Wednesday, January 5th, the annual social meeting of the congregation took place in the assembly room of the Dragon Inn, Walsall, when nearly 200 individuals (at least one-

half belonging to other denominations) partook of "the cup which cheers but not inebriates;" after which the chair was taken by the respected minister of the congregation who, in addressing the meeting, expressed the great delight he felt at seeing so many present who were known to differ both from himself and from each other on religious doctrine; this was especially gratifying to him after what had recently taken place in Walsall; and was a convincing proof that he had not forfeited their respect by his advocacy of what he esteemed religious truth. Mr M'Kean concluded by proposing—"The Queen, and may she be inspired with the spirit of firmness to give her influence and power in behalf of the people." The Rev. Hugh Hutton of Birmingham, after an animated speech, gave—"The progress of the principles of Jesus Christ, the foundation of all human improvement both in this life and that which is to come." The Rev. Chairman then called on Mr Sleigh, who had been induced, through searching the scriptures, to renounce the doctrine of the Trinity and join the Unitarian congregation. Mr Sleigh, after an interesting speech, proposed—"Christianity; may its power in the hearts and minds of the people, be increased by a searching and extensive investigation of its principles." The Rev. Thomas Bowring of Birmingham next addressed the meeting, and gave—"The cause of the poor, and may their present sufferings call forth the energies of the wise and good for their immediate alleviation, and their ultimate removal." Mr Myering (a recent convert from Methodism), in a beautiful speech, advocated the cause of free inquiry, and gave a touching account of his own progress towards what he now believed to be the "truth as it is in Jesus;" and concluded by proposing—"Perseverance among Christians in proving all things, and holding fast that which is good; and moral courage to profess the truth and practise it before all men." The next sentiment—"An abundant harvest of pure and undefiled religion among all the Christian denominations in Walsall," was given by Mr Mott of Birmingham. The Chairman next called on Mr Dixon (also a recent convert to Unitarianism) who, after an appropriate speech, proposed the following sentiment—"May Christians of different opinions be actuated by charity to the whole human family, and aim at practical good in all their discussions of doctrine." Mr Earl of Birmingham, then addressed the meeting at some length, and gave—"Free, unfettered, universal education, on the broad principles of Christian liberty and Christian benevolence." The Rev. J. F. Manderson of Newcastle-under-line, proposed—"The diffusion of general knowledge among all classes of the community." The concluding sentiment was given by Mr John Green of Bir-

mingham—"Our brethren of other denominations who have honoured us with their company." A hymn was then sung; and the Rev. H. Hutton having concluded with prayer, the meeting separated, highly delighted with the proceedings. It was gratifying to witness the unity of spirit which reigned throughout this mixed assembly, and to behold all parties putting aside their *doctrinal* peculiarities, and gladly bearing testimony to the *practical* Christianity of the excellent pastor of the congregation. Many of the addresses were most interesting and animated, and were listened to with great attention to the close of the meeting; and an impression evidently made on the assembly (which it is hoped will not soon be effaced), highly favourable to Christian liberty and free inquiry in the town of Walsall.—*Birmingham, January* 10. 1842. W. E.

TO CORRESPONDENTS.

Communications have been received from J. R., Warrington; W. E, Birmingham; T. T.; W. M. Homo Veritas Libertas; E. H. H.; C. L. C.; J. C.; Thomas Clark jun.; W. P.; F. H. Our friends will accept our thanks, for the promptitude with which they have answered our appeal for aid, with the expression of the earnest hope that their kind assistance will be continued.

There are *three* modes in which the friends of Christian reformation may aid the Editor of the Christian Pioneer in his efforts:—1st, By contributing original or selected articles for the body of the work; notices of public meetings, either in manuscript or newspaper, for the Monthly Record; and pamphlets and books for Review: 2d. By informing others of the existence, nature, and objects of this Magazine, The Editor has reason to fear, that even to the members of many Unitarian congregations, the Pioneer is unknown. It is chiefly to the active efforts of those who value it, and desire its continued publication, that he can look for its wider diffusion and more extensive influence. He trusts he may anticipate the good offices of many friends in this particular. The price of the Periodical can be no obstacle with numbers, by whose aid it might be rendered an instrument of no slight importance in the dissemination of Christian truth and morality.—3d, By advertisements for the Cover. Though the circulation of the Christian Pioneer is not inferior to the other Unitarian periodicals, and enters many districts where they are not seen, it has hitherto been favoured but slightly in this respect. The Editor solicits the attention of advertisers to the scale of prices:—

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THE

CHRISTIAN PIONEER.

No. 187. MARCH 1842. VOL. XVI.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from Vol. XV. p. 541.)

CHAPTER XXIV.

THIS is, on many accounts, one of the most interesting and important chapters in this Gospel, or perhaps in the whole New Testament. It contains a full and particular PROPHECY, pronounced by CHRIST himself, of the *destruction of the* TEMPLE *and* CITY *of* JERUSALEM; of the overthrow of the Jewish civil polity, and of their existence as a nation. These predictions, and the abundant evidences of their fulfilment afforded by Josephus, and other ancient historians, afford striking and irrefragable testimony to the divinity of the mission of Jesus of Nazareth. If one appears in the world, proclaiming that he is a messenger from the Deity, how are we to be convinced of the truth of his assertion? Neither the purity of his life, nor the truth of his doctrines is sufficient proof of a divine mission; for, on the former ground, Howard. Fenelon, and Penn, must have had such a mission; and on the latter, so must Euclid, Archimedes, and Newton; moreover, such a mission must have pertained to every one who was either good or wise. The simple assertion of any man, however gifted, pious, or exalted, is not sufficient on such a momentous subject; we must have undeniable and palpable *proof* before we can acknowledge him as the favoured messenger of Heaven. We naturally and necessarily demand a "sign" that the person is what he says he is; we ask him to do something which other men cannot do; we require of him that he should perform miracles or foretel future events. If he can do these things—if he can heal those who are incurable by human means—if he can command the elements—if he

can raise the dead—if he can "do such works as no man could do except God were with him"—and if we with our own eyes see these works done, or hear from numerous and unimpeachable witnesses that they were actually done, in the presence of multitudes—then we at once confess, that "God is with" the performer of the miracles; that he is indeed an accredited ambassador from Jehovah. Such is the nature of the evidence of miracles; similar is that of the evidence of prophecy. The knowledge of future events belongs but in a very trifling degree to man; he cannot tell with certainty, even after having spent much of his life in contemplating the face of the sky, whether to-morrow's morn will be fair or stormy; he cannot tell what may happen to his dearest relatives in the course of the coming week; he cannot tell whether he shall be in the land of the living when another sun has set. "We know not what a day may bring forth." If, then, one assert that he comes from God, and if we ask him for proof of the verity of his assertion, and if he predict events yet unborn, and if that prediction be accurately and minutely fulfilled—if, in other words, he evinces that acquaintance with futurity which man does not naturally possess, and to which he cannot naturally attain, which belongs only to God, and to those to whom it is given by God—the conclusion is inevitable and irresistible, that he had that knowledge from the Deity, is an ambassador from the Deity.

Apply these plain principles to the present chapter. It contains a prediction of the destruction of the City and Temple of Jerusalem; and this prediction was delivered *forty years before the events occurred.* The account of its fulfilment is to be gleaned from the writings of Josephus, an eye-witness of what he related, who dwelt in the Roman camp during the siege, who was himself a Jew, who is acknowledged to be an honest historian, and who had never so much as heard of the prophecy of the Master. What is the natural and necessary inference from all this?—That Jesus came from God; that he was an apostle of God; and that, therefore, his doctrines are true, his precepts holy, and his religion *divine.*

Verses 1, 2. " And Jesus went out, and departed from the Temple: and his disciples came to him, for to show him the buildings of the Temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down."

Perhaps nothing was at that time more improbable than the occurrence which the Master here foretels. The Jews and the Romans were at perfect peace; moreover, as the Temple was such a magnificent and sacred edifice, it was likely that the Roman commander should have rather desired to preserve it, contributing, as it must necessarily do, to the beauty and value of the conquered territory. Such, indeed, was the desire of Titus, and even of his soldiery. But his endeavours after its preservation were vain. The Jews themselves first set fire to some of the cloisters; the Roman soldiers then set fire to others; but Titus commanded the chosen men out of the cohorts to make their way through the ruins and extinguish the flames. He even ordered the refractory to be beaten for disobeying him; but their hatred of the Jews was become stronger than their superstition, their discipline, or their attachment to their general; and the building was at length consumed, contrary to the wishes of Titus.

It appears, however, that after delivering this prediction concerning the Temple, the Master ascended, with his disciples, the Mount of Olives, from which he and his friends could have a view of the entire city, and which he seems to have selected that his prophecy might be the more impressive and memorable, being uttered while the very place to which it applied was distinctly beneath the eye of his auditors.

Verse 3. " And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall those things be? and what shall be the sign of thy coming? and of the end of the world?"

" What shall be the sign of thy coming," does not seem here to refer to the second coming of Jesus to judge the world, but to the coming of his religion in victory, to break down Judaism, and extending itself over all the earth. In the same manner, the phrase

" end of the world," should be " end of the *age*," [see on chap. xii. 32.] meaning also the termination of the Jewish polity.

Verses 4–8. " And Jesus answered and said unto them, Take heed that no man deceive you: for many shall come in my name, saying, I am Christ (the Messiah); and shall deceive many. And ye shall hear of wars and rumours of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

Jesus here delivers four *signs*, by which his followers might recognise the approach of the events he had just foretold, and so guard themselves from the coming danger. These signs are:—1. *False Messiahs*,—" many shall come in my name, saying, I am the Messiah." 2. *Wars and Commotions*—" ye shall hear of wars and rumours of wars," " nation shall rise against nation, and kingdom against kingdom." 3. *Famines and Pestilences*." 4. " *Earthquakes* in divers places." Let us inquire at the page of history if all these premonitions did not make their appearance.

The first sign was false Messiahs. Many such appeared, some of them immediately after the death of Jesus; but they became more numerous as the calamities of the nation and its metropolis increased. These pretended messiahs, or false prophets, abounded in the city during the siege; nay, after the Temple itself was destroyed, they buoyed up the populace with the hope of direct aid from heaven. " A *false prophet* was the occasion of these people's destruction, which had made a public proclamation in the city that very day that God commanded them to get upon the Temple, and that there they should receive miraculous signs of their deliverance. Now, there was then a great number of *false prophets* suborned by the tyrants to impose on the people, who denounced this to them, that they should wait for deliverance from God; and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. Now

a man that is in adversity does easily comply with such promises; for when such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it is that the patient is full of hopes of such his deliverance."—(*Wars*, Book vi. chap. v.) Such is the evidence of the appearance of the first sign. It is true, indeed, that Josephus does not directly say that any of these impostors declared in so many words, "I am the Messiah;" yet, he says what must be deemed equivalent, "they pretended that God would show them the signals of liberty," meaning disenthralment from the Roman yoke, the only species of deliverance which the Jews expected the real Messiah to accomplish.

The second sign was, wars and commotions. These were as the murmuring of the distant thunder which preludes the coming tempest and devastation. Previous to the destruction of Jerusalem, the greatest agitation prevailed throughout the entire Roman Empire, and the struggle for the attainment of the Imperial Purple was not maintained without contests both severe and sanguinary. Four Emperors,—Nero, Galba, Otho, and Vitellius, suffered violent deaths within the brief space of a year-and-a-half. These were the "wars." There must have arisen "rumours of wars," from the following proceeding of Caligula.—"Now Caius Cesar did so greatly abuse the fortune he had arrived at, as to take himself to be a god, and to desire to be so called also, and to cut off those of the greatest nobility out of his country. He also extended his impiety as far as the Jews. Accordingly, he sent Petronius with an army to Jerusalem, to place his statues in the temple, and commanded him, that, in case any of the Jews would not admit of them, he should slay those that opposed it, and carry all the rest of the nation into captivity; but God concerned himself with these his commands."—*Wars*, Book II. chap. x. § 1.) Petronius marched his army from Antioch to Ptolemais, where, on his way to Jerusalem, at the entreaty of a great multitude of the Jews with their wives and children, he left the troops to meet an assembly of the heads of the Jewish nation at Antioch.—(*Ib.* § 3.) He could not

persuade them to this act of idolatry; for they sturdily declared, that while they offered sacrifice twice a-day for the Emperor and the Roman people, if Petronius attempted to place the images among them, he must first sacrifice the whole Jewish nation; and that they were ready to expose themselves, together with their children and wives to be slain.—(*Ib.* § 4.) The general saw it was useless to remonstrate, abandoned the design, and transmitted missives to Caligula acquainting him with the result. The Emperor answered in furious terms, threatening Petronius with execution, and ordering Judea to be invaded. The monster, however, was himself cut off, before his vindictive and blasphemous purposes could be carried into effect.—*Ib.* § 5.) Jesus, seeming, by the prescience wherewith God had gifted him to foreknow that such would be the termination of these "rumours of wars," says to his disciples, "see that ye be not troubled; for all these things must come to pass, *but the end is not yet.*" These occurrences, startling as they appeared, were but the precursors of others still more tumultuous and dreadful; "For nation shall rise against nation, and kingdom against kingdom." Here is apparently foretold the conflicts between the Jews and Pagans who dwelt in the same cities together. In Cesarea, when the Jews and Syrians contended for the right of the city, "above twenty thousand Jews were killed, and all Cesarea was emptied of its Jewish inhabitants." * * * "Upon which stroke that the Jews received at Cesarea, the whole nation was greatly enraged; so they divided themselves into several parties, and laid waste the villages of the Syrians, and their neighbouring cities."—(*Wars*, B. II. chap. xviii. § 1, 2.) Like contentions and like slaughter occurred at Alexandria, Damascus, &c. Besides, there were wars between the Philadelphians and the Jews of Perea, about their borders, when Caspius Fadus was Procurator; (*Antiquities*, Book XX. chap. i.)—those of the Jews and Galileans against the Samaritans, occasioned by the murder of some Galileans going up to the feast at Jerusalem, when Cumanus was Procurator: —(*Wars*, Book II. chap. xii.)—and those of the whole Jewish nation against the Romans and Agrippa; which

began when Gessius Florus was Procurator. —(*Ib.* chap. xvii.) "But now sedition and civil war prevailed, not only over Judea, but in Italy also: for now Galba was slain in the midst of the Roman market-place; then was Otho made emperor and fought against Vitellius, who set up for emperor also, for the legions in Germany had chosen him."—(*Ib.* Book IV. chap. ix. § 9.)

The third sign, was famines and pestilences. We read in Acts xi. 27, 28, "and in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar." This may be one of the famines mentioned by Jesus as a sign of the approaching destruction of the Jewish nation. We have accounts of at least five separate famines during the time of Claudius, some so severe that the privation was felt in the imperial capital itself. It will be preferable, however, to particularise one mentioned by Josephus, which seems to have endured for some years, for it is characterised as having happened under *two* Procurators. "Then came Tiberius Alexander as successor to Fadus." * * * "Under these Procurators, that great famine happened in Judea, in which Queen Helena bought corn in Egypt at a great expense, and distributed it to those who were in want, as I have related already."—(*Antiquities*, Book XX. chap. v.) The narrative to which he refers, is given in chap. ii. where it is farther stated, that "many people died for want of what was necessary to procure food withal." When we have found the famine, we require not to seek the pestilence; for it follows as naturally and almost as necessarily as an effect from its cause. Nevertheless, a single instance may be cited, where the occurrence of "pestilence" is incidentally mentioned by Josephus. Narrating how Niger of Perea was murdered by the Zelots, he proceeds—"Now when they were slaying him, he made this imprecation upon them, that they might undergo both famine and *pestilence* in this war; and, besides all that, they might come to the mutual slaughter of one another: *all* which imprecations

God confirmed against these impious men."—(*Wars*, Book IV. chap. vi.)

The fourth sign, was earthquakes. This word is capable of two interpretations. It may mean popular commotions and insurrections, the shakings of established things; or it may signify those natural phenomena which it is usually employed to characterise. If it mean the former, we refer to the evidence for the appearance of the sign "wars and rumours of wars;" if the latter, we are prepared to show, that about the time to which our Lord refers, numerous earthquakes did occur. There was one at Crete in the reign of Claudius, and others at Smyrna, Miletos, Chios, Samos, and other places, in all of which were Jews settled. Tacitus mentions one at Rome in the same reign, and says, that in the reign of Nero, the cities of Laodicea, Hierapolis, and Colosse, were overthrown, as also the celebrated city of Pompeii in Campania. Suetonius chronicles another at Rome, in the reign of Galba. Josephus mentions one in his own country, in most remarkable terms: "There broke out a prodigious storm in the night, with the utmost violence, and very strong winds; with the largest showers of rain, with continued lightnings, terrible thunderings, and amazing concussions and bellowings of the earth, that was in an earthquake. These things were a manifest indication that some destruction was coming upon men, when the system of the world was put into this disorder; and any one would guess that *these wonders foreshadowed some grand calamities that were coming*,"—(*Wars*, B. IV. chap. iv.)

Jesus now proceeds to inform his followers, what persecutions should befall themselves before the destruction of Jerusalem.

Verse 9. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake."

The entire book of the Acts of the Apostles is a commentary on this passage, and a testimony to its fulfilment. Some were delivered to councils, as Peter and John; some were brought before rulers and kings, as Paul before Gallio, Felix, Festus, and Agrippa; some were imprisoned, as Peter and John by the captain of

the Temple, and the Sadducees; some were put to death, as Stephen the proto-martyr by the rabble of Jerusalem; and James, the brother of John, by Herod the king. Such is the testimony of that book alone, to the accomplishment of this portion of the prophecy; but if we come down a little later, we shall find, in the relentless persecutions of the Christians by Nero, a more ample verification. By the commands of that tyrant, are Peter and Paul supposed to have perished at Rome. It was, indeed, as Tertullian expresses it, *nominis prælium*, a war against the very *name* of Christ. But other evils, not so easily borne as the resentment of their open enemies, awaited the Christians: they were to be subject not only to the hatred of Jews and Gentiles, but also to the treachery of apostates.

Verse 10. "And then shall many be offended, and shall betray one another, and shall hate one another."

One sentence from Tacitus, the Roman Annalist, will be sufficient to show the fulfilment of this verse. In speaking of the persecution under Nero, he says, "At the first, several were seized, who confessed, and thus, *by their discovery*, a great multitude of others were convicted and executed."

Verse 12. "And because iniquity shall abound, the love of many shall wax cold." Because of these trials and persecutions from without, and because of these apostacies within, the "love of many" to the person and religion of Jesus, to the Gospel doctrines and the Gospel precepts, "shall wax cold;" the "love of many" towards one another, that genuine and abiding affection which would prevent the abandonment of their friends in the hour of trial and extremity, "shall wax cold." That even at this early period persecution had exerted its usual effect on the timid, the nervous, the lukewarm, and the half-honest, by causing them to cloak or deny their religious principles, may be gleaned from hints scattered through the Epistles, of great defections in some of the Christian churches.

Verse 13. "But he that shall endure unto the end, the same shall be saved." He that shall endure the persecutions and the temptations to apostacy, that are to come, "unto the *end*"—"the end that is not yet," of

the 6th verse, the " then shall the end come," of the 14th verse, that is, to the destruction of Jerusalem, and of the Temple, and of the Jewish civil and ecclesiastical polity—" shall be saved," shall be delivered from the dangers and horrors which surrounded and threatened to destroy him, and shall be rewarded in heaven for his constancy on earth. It is most remarkable that scarce a single Christian perished in the destruction of Jerusalem; how this extraordinary event took place, shall be explained at the proper time.

Verse 14. " And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations: *and then shall the end come.*"

The phrase translated " all the world," may only signify all the Roman Empire. The very same Greek words are employed, and similarly rendered in Luke, ii. 1. " And it came to pass in those days, that there went out a decree from Cesar Augustus, that *all the world* should be taxed," *i. e.* that a census should be taken of the number of the inhabitants and the value of their property. It is manifest, that by the phrase " all the world," here, can be meant only the Roman Empire; for the Romans had neither the right nor the power to make a census in those places which were not under their dominion. If we understand Jesus to have foretold that " the Gospel should be preached through *the whole Roman Empire*," before the destruction of Jerusalem, the fulfilment of the prediction is corroborated in a remarkable manner by Tacitus. In his " Annals," (xv. 44.) after the description of a terrible fire at Rome, we read with sorrow and indignation the following passage:—" To suppress the common rumour that he had himself set fire to the city, Nero procured others to be accused, and inflicted exquisite punishments upon those people who were held in abhorrence for their crimes, and were commonly known by the name of Christians. They had their denomination from Christus, who, in the reign of Tiberius, was put to death as a criminal by the Procurator Pontius Pilate. This pernicious superstition, though checked for a while, broke out again, and spread not only over Judea, the source of this evil, but *reached the city also*, whither flow from all quarters all things vile and shameful, and

where they find shelter and encouragement. At first, those only were apprehended who confessed themselves of that sect; afterwards, a *vast multitude* were dicovered by them, all of whom were condemned, not so much for the crime of burning the city, as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, and torn to pieces by dogs; some were crucified; and others, having been daubed over with combustible materials, were set up as lights in the night-time, and thus burned to death. Nero made use of his own gardens as the theatre upon this occasion, and also exhibited the diversions of the circus, sometimes standing in the crowd as a spectator, in the habit of a charioteer, at others, driving a chariot himself; till at length these men, though really criminal, and deserving exemplary punishment, began to be commiserated as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man."—*Waddington's History of the Church*, part i. chap. i.

This quotation illustrates the 9th and the 10th verses, as well as the 14th, for whose illustration it is specially cited. The 14th verse predicts, that the "Gospel of the kingdom shall be preached in all the world [throughout the whole Roman Empire], before the end come" [before the destruction of Jerusalem]. Tacitus relates, that, what he is pleased to designate as "this pernicious superstition," "spread not only over Judea," but "reached the city also," reached the Roman capital, and that there were in Rome "a vast multitude." If it had made this progress in the Imperial City itself, the seat of Paganism and Idolatry, beneath the very eyes of the Emperor, the Philosophers, the Priests, the Augurs; what progress must Christianity not have made in the provinces? Thus was it indeed proclaimed "throughout the world," before the "end" come; for the time of which Tacitus speaks is the year 64, and the Temple was destroyed in the year 70, that is, six years subsequent. The Epistles alone would prove the rapid progress of the Gospel at this period. Paul writes to regularly constituted churches in Rome, Corinth, Galatia,

Ephesus, Phillippi, Colosse, and Thessalonica; and Peter addresses his first Epistle to "the elect scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." The date assigned by Lardner to the composition of the latest of Paul's Epistles, *viz.* those to the Philippians and to the Colosians, is "about the end of 62;" and that assigned to the writing of Peter's General Epistles, is the year 64; *i. e.* eight, and six years respectively, "before the end come."

"GIVE US THIS DAY OUR DAILY BREAD."

"GIVE me bread!" was a child's low, wailing cry,
As I passed the door of a poor man by:
And paused—to think if a child's could be
That voice which contained so much misery.

"Give us bread! give us bread!" then came in a burst,
Instead of the one voice I heard at first.
"We have had no food since yesterday morn,
And the light of to-day is almost gone.
Since yesterday morn we have not been fed:
Father,—mother,—give us bread!"

I waited the answer. There came none,
Save a bitter sob, and a stifled groan.
In that groan, I could tell, the father spoke
The pang of a heart that was nearly broke:
And the mother's sob seemed a grief to hold,
That could not be told, that could not be told.

"FATHER IN HEAVEN! OUR BABES ARE UNFED:
GIVE US THIS DAY OUR DAILY BREAD!"
Listen, ye great ones,—listen in time;
For that is now England's "Corn-law Rhyme."
England—the wealthy! the powerful! the free!
The pride of the earth! the pride of the sea!—
Has her myriads in want of provision, because
Her rich men *will* give them *provision laws*.

The poor man says, " I have no corn,
Nor bread, but with hunger am wan and worn.
I have no corn, for I have no lands ;
I have only my hard and honest hands,
Wanting work for the corn that would come o'er the sea,
And give bread to my wife, my children, and me,
Redeeming us all from this perishing state,
Would the rich men on food only *not* legislate.
The merchant right gladly his profit would make,
Might his ships fetch the corn, and my handiwork take ;
My work and my wages need never stand still,
With the world for the mart of our commerce and skill ;
In plenty the corn would come over the sea ;
There'd be plenty of bread for wife, children, and me ;
And farewell we might sing to this perishing state,
Would the rich men on food only *not* legislate."

The rich man says, " Mine is the corn ;
For mine the land : and I was born
My ' order' by wealth and by law to maintain,
And so over England preserve my reign.
The Queen is great, but her greater see
In our Landed Aristocracy.
Import not corn : my purse it might draw,
Or debar, of some gains from provision law.
'Twere right you should want to the end of time,
Ere get your corn from *another* clime.
Change *your* state as 'twill, I will keep *my* state,
And still about food *will* legislate."

But where is the rich man that ever saw
His laws in the Book of God's Holy Law ?
I read not there that a people must live
On the harvests *their* country alone will give :
That any should hunger it is not said,
Because *their own* land grows not their bread :
But that God made the nations alike of " one blood,"
In the field, and the town, and over the flood ;
That each man to all men on earth should be brother,
And each love, and care for, and cherish the other.

O God! bend thine eye on our food-deprived poor;
Dear Jesus! re-enter dark poverty's door,
In thy lowliness walking our world once more.
Thou who from heaven descendedst, to save
From selfishness not less than sin and the grave,
Give *hearts* to our rich men; give *wisdom*, to see
The pit they are digging for every degree.
O! tell them no laws will long govern a land,
But such as on mercy and equity stand.
O! tell them that they will themselves crown the pile
They are heaping of anarchy, ruin, and spoil.
O! tell them thy Prayer was made for *man*,
And not for a *class*, which in humbleness ran,
"Our Father! we ask from thine hand daily bread."
—So praying, we pray that mankind may be fed.

C.

THE OBJECTS OF THE MISSION, THE DEATH, AND THE RESURRECTION OF CHRIST, CONSIDERED;

In which the received notions concerning Atonement, Supernatural Conversion, &c. are shown to be foreign from their design and the effects they actually produced.

(Continued from Vol. XV. p. 558.)

If the statements already made in this Essay are correct, the great blessing of God on obedience is a resurrection to eternal life; a complete deliverance from all the evils, both physical and moral, appertaining to this mortal state. The two successive states of mortality and immortality are the general allotment of our race; the first man is the pattern or exemplification of the race in its origin, in this state, and our Saviour is in like manner the pattern of humanity, in the first instance, duly advanced by the experience and discipline of this state, and then elevated to the full possession of the blessings of the next. We have seen that his mind and character was perfected by the moral course he pursued, and especially by the sufferings which he underwent, up to the last dying moment. We have seen that his death was total, and that in resigning life he was

actuated by the fullest reliance of its renewal by the power of God specially exerted for that purpose. Thus it most distinctly appears, that the discipline of this mortal state terminating in its loss, furnishes the proper moral preparative for the renewal of life in a state of incorruption, or exemption from all the present moral and physical causes of its dissolution. The virtues and sufferings of our Lord are an *example* to his disciples; they shew that a due course of obedience to the laws of God, consisting in the proper use and improvement of the powers and affections with which he hath endowed us, and a meek endurance of the sufferings with which he thinks fit to exercise us in this state, even to the loss of life itself, constitute our preparation for everlasting life and happiness hereafter. They do not, however, hold forth any substitution, either for our righteousness or sufferings, inasmuch as his disciples were expressly called upon to follow him in the same course: "Except," saith he, "ye are ready to take up your crosses and follow me, ye cannot be my disciples;" * and in strict consonance with the above remarks on his conduct, he added, "He that will lose his life for my sake and the gospel's, the same shall find it;" and in another place, "He shall keep it unto life eternal." † Yet is there much of grace or favour in his requisitions; faith, not perfect obedience, or an undeviating conformity to his example, is made the condition of his great promise of life everlasting. He enjoins a most forgiving disposition on his disciples, and he makes the exercise of this disposition the condition of the like forgiveness on the part of God toward them. Nay, it appears that there is a general intimation of favour toward the human race in his death and resurrection. His obedience unto death, and its reward, exhibit the capabilities of human nature, and its consequent destiny. Admit what the tenor of his history testifies, that he was truly a "son of man," and heir to our common

* Matt. x. 38, 39.

† John, xii. 25, see v. 24, which, in its connection with the context, shews that it was by resigning his life that Jesus looked forward to the glorification of himself and that of his followers, and the spread of his religion in the Gentile world.

humanity, and his conduct, both in doing and suffering, is an exemplification of the moral powers or capabilities of the human mind.

Diversified as it is into almost endless varieties, by the like diversity of circumstances, its constitution, its powers, its capabilities, are originally the same. We are, according to the constant testimony of the scriptures, the descendants of one common ancestor, of one primitive pair. Under Christianity, the whole community of mankind are represented as standing on a common level, with no other distinction with regard to their capabilities for its reception, but that of their having, in different degrees, "heard and learned of the Father." There was nothing in the conduct of Jesus that was not in the highest degree befitting the most excellent of human beings under the circumstances in which he was placed; and the sphere in which he acted the part in the great drama of human life which he performed, was precisely that which became the most excellent of men. It was not of a *prodigious* character, inimitable by ordinary men with similar advantages; had this been the case, such plain persons as the apostles, taken from the ordinary walks of life, would not have been called upon to be his leading followers; nor would his character have been held forth for the imitation of mankind at large, as it distinctly is by himself and his disciples.

Much as is now said about the necessity of our trusting in the righteousness of Christ, and placing no reliance on our own righteousness, nothing is more certain than that every effort was made to induce the new converts, and their successors, in the primitive times, to be imitators of Jesus. "Be ye imitators of me," says the great Apostle of the Gentiles, "as I am of Christ Jesus." Nothing is so much required under Christianity as to imbibe the spirit of Jesus, and to "tread in his steps." * And do we not behold in the general conduct and conversation of the apostles and the Christian churches, a general and growing resemblance to their Master? Would they, indeed, have

* Christ is the leader on to eternal life, whom we are to imitate and follow.—Sykes on Acts, iii. 15.

been his disciples had they not been under a general engagement, accompanied with constant strenuous efforts, to become " like minded with him ?" Yes, the requisition of a spirit and conduct in conformity with that of Christ himself is a distinguishing trait of Christianity; and an actual conformity with that requisition a distinguishing characteristic of Christians. Maintaining the great truths that " there is one God, and one Lord Jesus Christ," they drew upon them the marked hostility, and the cruel persecutions of the Heathen and Jewish world; but they did not meet that hostility, and those persecutions, with any similar returns; on the contrary, " speaking the truth in love," they endured their persecutions " with patience, suffering wrongfully," and thus became strongly assimilated to him whom they had chosen as their guide and conductor to everlasting life. Now, does not this clearly evince that the virtues of Jesus are no other than the virtues of elevated humanity; the whole new society of mankind formed under the influence of the Gospel, and drawn out from the ordinary ranks of human life among both Jews and Gentiles, actually attained to a similar temper and conduct with their Master. And yet, previously to their embracing the Christian faith, they were generally men of very different dispositions and conduct; even Saul himself was originally a violent persecutor of Christians; and few men could have appeared less susceptible of those meek and amiable dispositions, shewn toward all men, especially toward those who believed, of which he afterwards became so distinguished an example.

It will be said, indeed, by the self-named " orthodox," that these conversions to Christianity were not the result of the influence of the gospel upon " the natural man," or the present ordinary state of human nature, but of a divine influence effecting a complete change in our nature. With those who are accustomed to the free use of their understandings upon religious subjects, it will be immediately seen that this is an erroneous way of thinking, and that there actually was a beneficial change of character and disposition effected in men possessing our common nature, by the new and glorious views which were opened by the gospel. It is true

that there were miraculous gifts in many instances conferred upon the first converts, and the internal influences which these produced in aid of their mental and moral effects, seem to have been mistaken for a power acting by an irresistible impulse, in direct opposition to the natural tendencies, and by a pure effort of omnipotence transforming them into Christianity. Were this the fact, the whole apparatus of external miracles and instructions, of the life, death, and resurrection of the Saviour, would have been superseded, all would have been effected by what is termed the irresistible operations of the Spirit, without any external agencies. But that it was quite otherwise, that every use was made of the natural powers which God hath implanted in men, and of the useful attainments they had made, and were capable of making, was palpably shewn in the selection of the disciples and apostles of Jesus during his ministry. No spiritual gifts were conferred upon any persons, with the single exception of the Saviour, throughout that important period. Conviction and choice, as the pure result of his doctrine, and external miracles, operating upon their natural powers, attached his disciples to him, and gave rise to his selection of eleven of the apostles from among them. It was the same in all subsequent cases of conversions to Christianity. Unequivocal proofs were given of an actual conviction, and an open profession of the Christian faith, before miraculous gifts were granted. The whole church of Christians at Samaria, and that at Rome, and probably many others, were formed before any miraculous gifts were conferred upon them. Indeed we have no account of any such gifts having ever been imparted to the Roman church; yet the largest, and perhaps the most elaborate, of Paul's epistles, is addressed to them as a body of Christians, and they were exhorted to the practice of all its duties, in the like manner as were the Jewish people in general, by our Saviour. Christianity is a call to the proper use and improvement of the moral powers with which our Creator has endowed us, and the miraculous gifts which were granted at that period were aids occasionally afforded to forward the natural efforts of

the mind in changing from the darkness of idolatry and bigotry, and the impurities of sin, to the light and purity of Christian knowledge and practice, from that time forward leaving it to its natural operations, and by no means to effect any change in our common nature.

It may be alleged that many, indeed by far the majority of the Jews, and also of the Gentiles, remained unconverted, clearly evincing a wide distinction between the new converts and the world at large. We reply that this did not arise from a difference of nature, but from similar causes to those which produce great differences of character between individuals and communities in ordinary society. Christianity was addressed to the understandings and feelings of men; and it depended much upon the previous states of their minds for receiving its instructions, what degree of attention they would yield to them, and what influences they would produce. The manner in which Christianity operated, the great leading motive by which it influenced the minds of so many to embrace and openly avow it in the face of obloquy and persecution, and to endure sufferings and death with so much patience and meekness, was the assured expectation of a resurrection to life everlasting, as shewn in the instance of the Saviour's resurrection. That a resurrection would be realized, that there would be an eternal life under the Messiah, appears to have been the general persuasion of the Jews, or of the most prevailing sects among them, at the period of his appearance; and this persuasion operated powerfully in inducing them to listen to his statements; but their strong prepossession "that his kingdom should immediately appear," that by their strict adherence to the worship of the true God, as prescribed by the Mosaic ritual, they were the fit subjects and members of his kingdom, without such an entire change of views and character as that which he enjoined, and especially that they were to become his followers, by conquering under his martial banners, and not by meekly resigning their lives in his cause, these prepossessions strongly indisposed, and to the present day continue to indispose, the mass of that nation from

listening to his instructions, or regarding him in any other light than "a deceiver." But though every Jew seems to have been under the influence of this last impression, yet there were many among them who partook much more of that ingenuous, humble, teachable, and generally benevolent and amiable disposition, by which the Saviour was distinguished, than others; and from Jews of this disposition it was that he selected his first disciples, and from the more advanced of these, an advance which they shewed by their constancy and fidelity as his followers, he selected his eleven faithful apostles. Every Jew was acquainted with the Hebrew Scriptures, and held them in the highest veneration, as inspired, or divinely authorized writings; every Jew seems to have learnt from them that Messiah, or the greatest of kings, chosen and anointed by God, and destined to obtain universal empire, was to appear about that period, and many of them were persuaded that he would be commissioned to raise the dead, and advance them to everlasting life. But it does not appear that any of them had learnt that he would "suffer and" so "enter into his glory," although our Saviour and his Apostles pointed to passages in "the prophets and in the psalms concerning him." They appear, it seems, universally to have embraced nothing but the prosperous and pleasing views which the ancient scriptures represent concerning his government, conceiving that it would immediately embrace those only who were then included in the number of the worshippers of the true God, and that a general condemnation would pass and be forthwith carried into execution on Gentile idolaters. The passions excited by this strong prepossession, prevented their acknowledging his claims, the amazing force of which has been such as to continue them a distinct people amid all their dispersions, under the grinding yoke of hostile dominions, strictly maintaining the fidelity of the Hebrew scriptures, and as determinately rejecting the Christian Scriptures; constantly adhering to the worship of the one Jehovah, and as absolutely rejecting his Messiah, though in the unceasing expectation of a Messiah who is yet to make his appearance. But some among them, won by the power of the miracles and doctrine of Jesus, by degrees

overcame their strong prepossessions, and were supernaturally assisted in the new and extraordinary effort, in the first instance. The spiritual nature of the Saviour's resurrection, concurring with the elevated piety and benignity of his spirit up to his dying moment, elevated and spiritualized the views of the disciples who witnessed these events. Their Master was now become, in conformity with his own account of the resurrection state, "equal unto the angels;" they had witnessed his resemblance to the celestial beings who so repeatedly appeared as his attendants; they had been acknowledged by him as his "brethren," to whose common "Father" he ascended, with a promise of a return to "take them to him; that where he is there they might be also." Such external miracles as these were calculated to raise the minds of those who had already shewn themselves his most faithful disciples, almost from earth to heaven; to inspire them with the most elevating hopes, the purest and most sublime sentiments of devotion, and the most sincere compassion and even love toward those adversaries, whose blind hostility had rendered them the instruments of God in signalizing the triumphs of the Messiah, by giving a commencement in his own person to his complete conquest of the powers of sin and death.

(To be concluded in our next Number.)

ON MORAL BEAUTY.

Who, in the stillness of an autumnal eve, hath gone abroad into Nature, with it to hold communion, and woo its repose of spirit,—who hath gazed on the chastened loveliness of that landscape, mellowing into indistinctness before him,—on the radiant disc of the orb of day, sinking amid the gold and purple of the western clouds,—on eve's "one star," beaming with serene lustre o'er the temporary hush of the world's unrest, and on the reapers, accompanying the homeward-wending wains laden with ripe corn, the hum of whose voices came floating on the breath of the distance;—who, in such an hour, and looking on such a prospect, hath ex-

perienced within him no feelings of admiration, no yearnings to possess ever the soothing quietude now reigning around? Nay, who, ascending from effect into cause, hath felt no emotions of a nature still more sublime rising in the soul, and hath steeled himself against the elevating, the purifying influences of a scene so diversified, and withal so glorious? High, however, as is the delight which we reap from such contemplations, benign and tranquillizing as are the effects which they produce, there is a beauty more intense than that by which they were awakened, which appeals yet more strongly to the finest perceptions of our nature, claiming warmer sympathy with our holiest feelings, soaring still loftier with the conceptions they call forth in us, until, passing the bourne of heaven, they penetrate its sanctuary, ministering to the vast and passionate yearnings of the longing spirit, which would attain perfection if that it might; ofttimes invested with an almost superhuman majesty, that commands our reverential awe, to which the outward aspect of nature, however grand and imposing, must yield place in their relative action on the human mind,—it is the beauty, the majesty of virtue; and of it would we now speak. We would first endeavour to seize on its general characteristics,—and one of the most obvious and striking is the permanency of its attractions.

Summer, with its gorgeous robes, luxuriant vegetation, warm sunny dyes, and bright flowers,—woman, in her opening bloom, when on the countenance light and shade are so delicately varied, so exquisitely blended—fair are these, and such as these—but how evanescent! A few months, or a few years, and we shall exclaim, Where are they? Not thus it is with that halo of sweet light that virtue casts around her devotees. The meek gentle spirit that won our early affection in the springtime of its charms, we love not the less, when the breath of time hath somewhat obscured the hue of its freshness. Nay, do we not rather cling to it with deeper devotion of heart? Its attractions, so far from palling on the sense, so far from vanishing away, gain strength with age, and lead captive our fond regards the more. Even when that veil which intervenes be-

tween the living and "the better land" of their hopes, hath fallen between us and those whose offices of kindness and deeds of charity, whose manifestations of high moral principle have endeared them to the soul,

> ....."the unfading wreath
> Which Virtue hangs around her votary's tomb,"

is still green in the memory, and thus will remain until we too have journeyed hence.

If we turn to the page of history, and contemplate the characters of those who have been assigned a place in its records, we shall find that it is for those, the moral excellence of whose life hath placed them among the lights of our race, that we bear the highest esteem and affection. As the sublime mission of Christianity has, in the course of centuries, been gradually developing, extending, and ramifying its influences, seeking to establish the reign of peace and good-will throughout the earth, the bay hath faded more and yet more from the brow of the conqueror; and royalty, as such—its vain ostentation and idle pageantry, the gorgeous throne and the glittering diadem, have ceased to inspire us with that submissive reverence and respect they exacted in the past. The studies of the philosopher, his metaphysical speculations and ingenious theories, his more practical investigations and discoveries claim from us a willing homage to his power and comprehension of intellect, and it may also be that to him we owe a debt of gratitude; but his very greatness of intellect makes the majority of mankind feel that he is not of them, and their tribute is one of cold respect. Plato the philosopher is inferior to Plato the practical moralist; and the amiable character of Melancthon will live in the remembrance of the future, when the creed which he advocated will have become supplanted by another and a better. To the careful research and erudite labours of early Christian writers we owe much, and for this we gladly award them the meed of praise; but it is with the early martyrs of the faith, who in life and in death did honour to its spirit, we sympathise the more; they have possession of our whole soul. The apostles of truth and freedom, who, actuated by the noblest and loftiest motives that call forth human action, strove with un-

tiring zeal to disseminate principles of universal benevolence, to ameliorate the condition of man, and soften the asperities of existence—are they not ours—ours indissolubly, the household deities, there shrined for ever? Ages on ages have rolled into the abysses of the past since some of these have blessed earth with their presence; ages on ages, yet distant, shall follow in their course, but the memories of such die not.

> ....."Till the future dare
> Forget the past, their fate and fame shall be
> A record and a light unto eternity."

Another feature of moral beauty is the universality of its language. There are some whose dull perceptions can little discern the charms of nature; there are intellects which cannot appreciate depth of thought in others; but where shall we find "the human face divine" from which the stamp of that divinity hath so totally passed, that the mind within is insensible to gentle treatment and deeds of kindness? Moral beauty is a language of nature that cannot be misinterpreted. Who cannot distinguish between the harsh tones of anger, and its contortions of countenance, and the sweet music of the gentle voice, and the benevolent smile of affectionate solicitude? It possesses yet another qualification. For an appreciation of its excellence it depends not on adventitious circumstances of time and place. The unsubstantial foundation on which the fame of the philosopher has perhaps been reared, future discoveries in science may overturn. Creeds and dogmas, devoutly believed in one country, or at one period, are treated with contempt in another clime, or a different age. Customs and institutions, hallowed by time, and sanctioned by extensive usage, share the same fate. But beauty—seraphic, engaging moral beauty—it passeth not thus, nor is thus limited. It depends not on the voice of antiquity, or the authority of modern opinion, for the magic of its power. African and Laplander, Hindoo and Canadian, the pilgrim exile from the vast prairie lands of his fathers, in the vale of the Missisippi, equally with the civilized European, acknowledge its divinity, and bow before it. They may, and do vary somewhat in their capacities for under-

standing its excellence; but all feel its penetrating influence, all regard it as a pearl of price.

One other feature of the virtuous in character, we would here advert to, though not strictly falling within the limits of our subject. Under certain circumstances, it ceases to be merely beautiful; it becomes sublime. When banded oppression would crush that high independence of moral principle, of thought and feeling, which only yields to the promptings of its own pure nature, acknowledging no superior save the Being whose voice in these utterances of the heart it recognizes,—when error and superstition strive to suppress truth, to enslave and debase the free spirit of its propagators, and when the object of their malignant hostility, true to himself, to man, and to man's Maker, braves, with undaunted soul, the storm of power that raves around him; braves universal reproach, imprisonment or death, for the cause of his heart,—what is wanting in the picture to make it a scene of moral grandeur, commanding our deepest sympathy and reverence? Many are those deathless ones, who have thus fought, struggled, died to effect the emancipation of humanity from personal, and yet more from mental bondage. Verily, they have their reward. The proud consciousness of unbending integrity, which worlds could not purchase, nor human power destroy, cheered them on, and sustained them in the past; and a name of honourable mention, traced in the scroll of eternity, and the deep gratitude of myriads,—*that* shall be their future. One illustrious example under this head, and we have done. When the all but unanimous voice of a nation rejected, scorned, defamed, condemned him to death; when it ceased not to pour contempt upon him, even in the hour of his wrongful and legalized execution, adding ignominy to injustice; and when he, the meek Galilean, the transcendent lustre of whose character proclaimed the divinity of his mission, looking unto heaven, breathed thitherward his last prayer, "Father, forgive them, for they know not what they do,"—then was witnessed a moral spectacle of sublimity unparallelled in the annals of time.

But we have as yet dealt only in generalities. De-

scending into detail, we find that moral, like material beauty, has not only various general characteristics, but is also capable of subdivision of parts, of being analysed. By this means, we learn the relative proportions and value of each part of the fair whole. For barren, aimless declamation, abstract terms suffice; but if we would penetrate down deep into the inmost recesses of our moral nature; if we would address ourselves to it in language, clothed in the utmost vitality which it is possible to convey to the silent medium of human intercommunion; if we would stir it up to a wakeful energy, and, as we pass in array before it the lights of our race, would say to it, with a voice of power, "Go thou and do likewise," we must pourtray the elements of moral beauty, charm by charm, lineament by lineament, giving unto each a vivid individuality. This part of our task, however, we must reserve for some future occasion.

HOMO VERITAS LIBERTAS.

DIVINE JUSTICE AND MERCY NOT INCOMPATIBLE.

IF there be any one truth more clearly revealed than another in the Book of life it is, that "God is love,"—that he is "the Lord God merciful and gracious, who forgiveth iniquity, transgression, and sin;"—that "if ye forgive men their trespasses, your heavenly Father will also forgive you." In truth we depend not on Revelation solely for proofs of the infinite goodness of the Deity. The genial breezes of heaven, the beauty and fertility of earth, man's physical and moral constitution, and, in short, Nature with her ten thousand voices, clear as proofs of Holy Writ, proclaim that goodness. But the sin-pardoning mercy of the Deity, on man's repentance, required to be more particularly revealed, and revealed it is in every page of God's sacred word. Yet, notwithstanding, the whole spirit and tenour of what is popularly called orthodoxy, is a direct negation of this great truth. Christians who hold the Bible to be the word of God, refuse to mould their faith according to its teachings in this particular. While de-

crying the use of reason on religious subjects, they assert that reason is opposed to this doctrine of the divine benevolence;—that an act of free forgiveness is incompatible with the holiness of God's character;—that his justice shuts the doors of mercy on mankind, which could not have been opened save by the infinite satisfaction made by Christ.

Let us for a moment examine this orthodox assumption. It represents the attributes of the Deity as incompatible,—opposes attribute to attribute as the doctrine of the Trinity opposes infinite to infinite, and what is this but to divide God? If the Deity cannot perform an act of mercy without trenching on his justice, or an act of justice without limiting his benevolence, then is there no harmony in the divine character;—it is a house divided against itself;—it is two opposing forces which mutually counteract and destroy each other; and in short, according to this supposition, God is neither infinitely just, nor infinitely benevolent. Such a supposition, therefore, is evidently unworthy the character of God, and must result from a wrong idea as to the true nature of justice, or the end it aims at in the divine government. What, then, let us ask, is the great object of the divine administration? The aim of God's government is just that which should be the aim of all governments, the production of the greatest happiness of the greatest number,—of the greatest good that circumstances will permit. In the exercise of that government, he manifests, as we say, two attributes, the attribute of justice, and that of mercy. He manifests justice in punishing transgressors; he manifests mercy in conferring favonrs. If transgressors are not punished, it is said, either in person or by substitute, justice suffers; its exercise is limited; God's holiness is implicated; but here rests the error, for this is not the case. What is the object of those punishments that justice may inflict? Are they vindictive in their nature, or are they meant for the reformation of the offender? Does God act from cruelty and wrath, or does he not in mercy chasten us to lead us back to virtue? The latter only can be the case under his wise and righteous administration. Thus the very punishments

which divine justice inflicts, have for their aim the purposes of mercy. God always, as man sometimes, punishes the criminal with the view to his correction. What is there then incompatible in the exercise of these two attributes? If the criminal may be reformed without having recourse to the strict exercise of justice, is God compelled by any invincible fate or necessity of his own nature, still to exercise it? If the sinner's heart may be more touched by the goodness of the Lord than by the severe execution of his laws, what is there to prevent God, like earthly rulers, from suspending the rigorous sentence even though pronounced, and softening the sinner's heart by the rays of divine mercy? There is then no incompatiblity betwixt divine mercy and justice in their exercise.

Is it still said that divine justice must be satisfied if deprived of its lawful victim? I reply is justice a God, superior to God, that it should control the will of God? No justice, whether divine or human, if it be justice at all, can demand a recompense for the criminal's release. That would be for justice itself to demand a price for acting unjustly. It rests with the king to substitute mercy for justice, if he please; and every wise and merciful governor will do so where he sees reason to believe that it will be attended with a more beneficial effect. But if justice be preferred, she must, and on *the criminal alone*, execute the sentence. And as the very object of the divine justice is to reform the criminal, it would be at once inconsistent in it to demand a recompense, and opposed to its own design to execute the sentence *after* that reformation had actually taken place. When the sinner is reformed, the punishment of justice is no longer needed. And hence it is said in scripture that "if we repent of our sins, God is merciful *and just* to forgive us our sins, and to cleanse us from all unrighteousness."

Let us illustrate this abstract reasoning. Earthly parents punish their children. For what purpose? Is it to gratify their own passions, or to reform their children's conduct? To reform their conduct, it is granted; and do they not think it prudent sometimes to temper their justice with parental mercy? If it appear from the dis-

position of the child, for instance, that the end may be better attained by the latter than the former method, do they not feel themselves at liberty to suspend the punishment of justice, and try the influence of forgiveness? Have earthly parents, then, more liberty in this respect than our Father who is in heaven? Is he alone, of all beings in his fair universe, encompassed with the bonds of a stern necessity!

But further, would earthly parental justice think it necessary to demand a recompense from some other being, say a dutiful child, to enable it to forgive a disobedient one? Would it be justice at all did it demand such a recompense? Or did the offending child repent sincerely before the execution of parental justice, would there then be the same necessity to inflict the punishment? Suppose the father of the prodigal had punished the innocent son for the crimes of him who had wasted his substance with riotous living, or suppose that he had sternly punished the prodigal, notwithstanding his repentance, how would the beauty of the Saviour's parable have been destroyed, however much it would have gained in point of orthodoxy? Thus we have only to apply those doctrines which divines teach us of the Deity to human life and conduct, to perceive at once their gross absurdity. However divines may reason, there is more true philosophy in our Lord's affecting parable, than in all their well adjusted systems. There is truth and nature there. *There* is mercy in all her moving pathos, grandeur, and sublimity. The father beholds the wayward child returning penitent. His bowels yearn—he runs—he falls upon his neck, and kisses him. What need for justice was there here? What call for satisfaction? The prodigal *is reformed!* And thus there is joy in heaven over one sinner that repenteth! Our heavenly Father seeks not justice; he only seeks his children's penitence. He invites—he draws us to himself by all the powers of his goodness. We, like the prodigal, abuse his mercies; still, still he is ever ready to be gracious. And when, at length convinced of our folly, we but in thought turn to him, though a great way off, he beholds us with compassion. As we desire to approach and to

render him our obedience, he runs to meet us with the offers of his grace. Yea, must not a Being of infinite goodness rather rejoice over the return of an immortal soul to penitence and peace?

In one case, only, would it seem incompatible with the character of a righteous moral governor of the world to forgive entirely his subjects, and that is where they refuse to forgive one another. In that case, as his office is to execute strict judgment, as well as mercy, it would seem that judgment must be allowed to take its due course. He will not, indeed, make it the instrument of executing human vengeance, but the hard and impenitent heart must be dealt with in some measure as it would deal by others, to convince it, if that be possible, of its own impiety and crimes. Such a course would seem to be required of God's righteousness and justice. And just in accordance with this is the solemn warning of the Lord Jesus, "If ye forgive not men their trespasses, neither will your Father who is in heaven forgive your trespasses." Thus, his Gospel is throughout sound philosophy, not less agreeable to reason than calculated to promote human peace and virtue, especially to exemplify the righteousness and benevolence of Almighty God. J. O.

CLONMEL, 2*d Feb.* 1842.

REVIEW.

Exhortation to Christian Liberty: a friendly and familiar Address to the Inhabitants of her native Village; to which are added, Letters to her Neighbours, who are, and who are not, of the same religion. By Miriam, Author of "Rebecca Price," &c. &c. London. John Green, Newgate Street.

WE hail with delight the appearance of this little work from the pen of Miriam. We learn from the preface, that "the exhortation was called forth by the particular circumstances under which the proclaiming of the Unitarian gospel is at present carried on, and opposed among the writer's immediate neighbours; yet the same spirit of unchristian opposition is unhappily too widely prevalent to render these circumstances *peculiar*,

or to prevent the appeal from applying in all its force to others similarly situated, at a distance."

Did our space permit, we should have pleasure in transcribing, for the edification of our readers, a few pages from Miriam's *earnest* exhortation: the book abounds with quotations of Scripture, forcibly and appropriately introduced. We commend it to the perusal of all who sincerely desire their fellow-mortals to "exercise the liberty wherewith Christ hath made them free," and who, *valuing truth themselves*, feel disposed to encourage others "to prove all things, and hold fast that which is good."

The letters appended to the Address are well calculated to make a deep impression on the minds of those to whom they are addressed, and deserve a much wider circulation.

It is our sincere desire that the pamphlet may accomplish all the good which the benevolent authoress has had in view in allowing its publication; and that the village church she has founded may be increasingly prosperous. The advertisement states, that the profits arising from the sale of this little work will be appropriated to the diffusion of scriptural Christianity—the worship of the One God and Father, and the instruction of the young in the writer's native village;—objects richly meriting the zealous aid and co-operation of all who value the blessings of scriptural truth, and can appreciate the high-minded devotion to religious principle by which the authoress is characterized.

Report of the Farewell Sermon delivered by the Rev. William Turner, September 26, 1841, *at Newcastle-upon-Tyne. J. and J. Selkirk, Newcastle.*

The Inaugural Sermon preached by the Rev. Joseph M'Alister, October 3, 1841, *on commencing his services as Minister of Hanover Square Chapel, Newcastle-upon-Tyne. J. and J. Selkirk, Newcastle.*

Both these Sermons are most appropriate to the respective occasions and circumstances which called them forth. The first, the parental address of the faithful Christian minister, who, after a pastoral service of nearly sixty years, views with honest and virtuous sa-

tisfaction his labours of love, and commends his people, whom he had led onwards by precept and example, to know and serve their Maker, to the word of his grace, which is able to build them up, and to give them an inheritance among all those who are sanctified through faith in Christ Jesus; the last, an interesting exposition of the principles and feelings which will prompt the efforts of his successor in carrying forward the holy and blessed work of Christian reformation and personal righteousness. May the former enjoy in his retirement the peaceful and unclouded happiness which should crown a life of social usefulness; may the latter diffuse the knowledge of Christian truth still more widely, and see of the travail of his soul, and be satisfied.

New Library of Useful Knowledge. Geology, a clear and concise introduction to a Knowledge of the Principal Facts of that interesting and popular Science. Pp. 64. London: T. M. Cradock.

This interesting little publication forms one of a series "of works of practical utility, and of every-day interest," prepared with accuracy and care, and presented to the public at a very moderate charge. The one before us exhibits, in a perspicuous and pleasing manner, the outlines and leading facts of the interesting and important science of which it treats, and cannot fail, from its lucid statements and explanations, to prove highly useful. It will fully answer the purpose for which it was composed, to excite the attention of the young to the subject of Geology, and to induce their perusal of other more elaborate works.

Two Discourses on the Parable of the Prodigal Son; the first Practical, the second Doctrinal. By the Rev. Robert E. B. Maclellan, Pastor of the Christian Unitarian Church, Bridport. London: J. Green.

We wish that the moral instructions and doctrinal principles of these excellent sermons could be imprinted on the minds and hearts of all professing Christians. Were they so, the world would speedily become both more wise and pure. After illustrating in an interesting and instructive manner the various portions of the

parable, and shewing the important lessons it imparts to the young and to parents, its moral teachings are thus summed up: "It teaches the great lesson—that extravagance is, sooner or later, followed by destitution. It teaches another great lesson, that seeking gratifications, or assuming an appearance above our station and incomes, is sure to terminate in ruin. It teaches another great lesson, that companions in dissipation are base and hollow-hearted in the hour of necessity. It teaches a greater lesson than all these, that an indulgence in vicious pleasures is sure to bring with it its own punishment, in the shape of loss of property, loss of health, loss of reputation, loss of peace of mind, loss of comfort of conscience."

The doctrinal principles of the parable are perspicuously deduced; the essential, unpurchased love of God, powerfully delineated; the preposterous theories respecting the conflict among the Divine perfections exposed; and free forgiveness, on repentance, manifested by reformation, proved to be the nature of Christian redemption, and the grounds of acceptance with heaven.

Diffusion not Restriction, the Order of Providence, a Discourse, by the Rev. J. R. Beard, D. D. London, J. Green; Manchester, Forrest and Gadsby.

We do not wonder that the Council of the Young Men's Anti-monopoly Association of Salford requested the publication of this sermon; the wonder would have been that they should have heard it, and not wished, that others should be impressed by its admirable exposure of class legislation and restriction, as alien to the designs of Providence, and opposed alike to the reason and happiness of man. The vindication of diffusiveness, as of God's ordination, is beautifully illustrated by the preacher; and the universality of Christianity in its principles, privileges, spirit, consolations, hopes, and morality, proved to be diametrically opposed to all favouritism, partiality, caste selfishness, or peculiarity, to all monopoly, whether of food or salvation, of earth or heaven.

Twelve Lectures, in illustration and defence of Christian Unitarianism, delivered in the Meeting-house of the First Presbyterian Congregation, Belfast. By J. Scott Porter, one of the Pastors of the Congregation. Belfast, J. Hodgson; London, J. Green; Dublin, Hodges & Smith. Pp. 170.

In our present Number we have only space to notice the titles of these admirable and convincing lectures, and heartily to commend the work to our readers, as a masterly and truly rational and scriptural exposition of the great principles of Christian Unitarianism, as the religion of love, of power, and of a sound mind. The titles of the lectures, which, in fact, in themselves bespeak favourable consideration for the volume, are—Unitarianism, what it is, and what it is not; the faith of the Old Testament; of our Lord Jesus Christ; of the Apostles; of the Primitive Church; a rational, devotional, benevolent, holy, consolatory, progressive faith. We hope to enrich our pages by extracts in future numbers.

The Origin of Sunday Schools, with remarks on the New Postage Plan. Dedicated to the Right Honourable Lord Brougham. By Thomas Clark jun. 1841. *Pp.* 48. *London, Simpkin, Marshall and Co.; Bristol, Philp and Evans.*

The importance of Sunday Schools, and the great and beneficial influence which they have long exercised throughout the community, must be fully admitted by all; any attempt, therefore, to throw light upon their origin, cannot but excite a strong interest in the minds of those who are capable of appreciating the merits of a system of education so eminently calculated to improve the moral and mental condition of the working classes. It has long been the prevailing opinion that Robert Raikes, Esq. of Gloucester, was the founder of the Sunday School system; but the author of the work before us has proved to demonstration that such was not the fact; for he has shown that it had been in operation in various parts of the kingdom, many years before the idea was taken up by Mr Raikes. In short, the author has adduced evidence of the most conclusive character, to show that *the first Sunday-School on record was*

founded in the year 1764 *by the Rev. Theophilus Lindsey, Vicar of Catterick, in the West Riding of Yorkshire.* Mr Clark admits, however, that the general extension of the scheme emanated from the city of Gloucester, where the Rev. Thomas Stock, aided by Mr Raikes, established a Sunday School in the parish of St John, A.D. 1780. It is in reference to this fact that the author thus emphatically winds up one of his very interesting letters: "It was reserved for the two latter gentlemen to give that *éclat* to the scheme through the medium of the press, which was quickly the means of spreading its benign and salutary influence over the whole kingdom; and which, under the Divine Blessing, will 'go on conquering and to conquer,' till, having achieved the victory over ignorance, and vice, and misery, a new and brighter era will dawn upon the world, and knowledge, virtue and happiness 'will cover the earth as the waters cover the sea.'"

Mr Clark's pamphlet also treats, in a very masterly style, of the operation of the admirable *postage plan* for which the country is indebted to Mr Rowland Hill, and more especially of its tendency to advance the great cause of education. The author appears to have turned his attention chiefly to the operation of the plan in regard to the various islands annexed to the crown of Great Britain; and after an able enumeration of the benefits which they have derived from it, he thus closes his remarks: "But I will not trust myself to proceed further upon this momentous, this deeply interesting question: the able pamphlet by which Mr Hill first succeeded in awakening public attention to the subject is before the world, and the united voice of the nation has already testified, in terms not to be misunderstood, its entire and unqualified approbation of the plan. France and Belgium have already turned their attention to it, and ere many more years shall have elapsed, I feel confident it will be introduced into every civilized country of the globe; and generations yet unborn will concur in assigning to its estimable and talented author a conspicuous niche in the *Temple of Fame*, as one of the greatest benefactors of the human race."

We would gladly have introduced a few more extracts

from this very able and interesting pamphlet; but we will leave the work to speak for itself, premising only that the reader will be well repaid for the little sacrifice of time which an attentive perusal of its pages will necessarily involve.

MONTHLY RECORD.

March 1. 1842.

We insert with great pleasure the following account of the proceedings, on laying the foundation stone of the New Chapel, Croft Street, Manchester Road, Bradford, Yorkshire. We learn that the church for which this building is erecting, is composed of an offshoot from the New Connexion of Methodists, who, in Bradford, only left the Old Connexion a few years ago, at the period of the controversy between Dr Warren and the Conference. From the statement made by Mr Barker, on laying the foundation-stone, we think this society strikingly resembles *the Christians* of America. We trust that, like that body of believers, this infant Christian church will attain and retain great purity of Christian doctrine, coupled with such warmth of zeal and of true Christian love and discipline, as may render them a blessing to the people; and make them an example worthy the imitation and co-operation of that other body of Christians to which we belong, who with them acknowledge no authority in religion but that of Jesus Christ, and no rule of faith and practice but the Scriptures, interpreted by right reason.

"The Christian Church, lately worshipping in the Temperance Hall, and at present occupying Geo. Noble's School, Croft Street, for religious services, being about to erect a Chapel on a site of ground in Croft Street, near Portland Foundry, Manchester Road, met along with other friends to witness the laying of the Foundation Stone, on Tuesday, the 23d of November, 1841. The proceedings commenced at twelve o'clock at noon. Wm. Trotter, pastor of the Church, gave out the hymn—

> "From all that dwell below the skies,
> Let the Creator's praise arise," &c.

Thomas Smith, assistant preacher of the Bradford district, engaged in prayer.

"Joseph Barker, of Newcastle-upon Tyne, then laid the stone, and afterwards addressed the assembly to the following effect:—The place of worship to be erected on this site, is to be dedicated to the worship of God, and to the preaching of

the gospel of Christ. I believe, said he, that God is love, and that he has no pleasure in the death of a sinner; but rather that all should come to the knowledge of the truth and be saved. God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish but have eternal life. Christ gave himself a ransom for all, and became the propitiation for the sins of the whole world. He commanded his disciples to go into all the world, and preach the gospel to every creature. Our desire is to act in accordance with this injunction of the Saviour—to assist in carrying out the benevolent purposes of the Almighty by preaching the gospel in this place, and assisting in carrying forth its truths and blessings to the ends of the earth.

"Here also the church will meet to worship God; to worship Him in spirit and in truth. Such are the general objects for which this place is to be erected.

"The events which have led to the erection of this place it is not needful for me to detail. Those who wish for full information on these matters, may obtain that information by perusing the pamphlets which have been written by us and our opponents.

"The friends who are erecting this place, acknowledge no name but that of *Christian*. They wish, as a church, to be known by no other name but that of a *Christian Church*. Their principles are those of the simple, unadulterated, and unmutilated religion of Christ. They acknowledge no authority but that of Christ. They own no creed nor system of rules but the New Testament. The New Testament is their only standard book, their creed, their body of divinity, and their collection of laws. They acknowledge the authority of no conference or assembly of men Their only head and ruler is their Saviour Jesus Christ. They are subject to no other church, nor can they have any other church to be subject to them. The members of the church may associate with the members of other churches for any purpose of benevolence or piety; but they can have no power either over the churches, or over each other. All will be free; and we hope they will 'stand fast in the liberty wherewith Christ has made them free.' If any way of doing good presents itself to the church, it will, by the Lord's help, at once set about doing it, without waiting twelve months to ask permission of a number of fallible men; or if it see anything wrong in its practice, it will, with equal diligence, and of its own accord, lay aside such wrong practice, and, in so doing, will consider itself responsible to no authority but the authority of God.

"The conditions of membership will be those fixed by Christ and his apostles. All that will be required of persons who

seek admission into the the church will be faith in Christ Jesus, as set forth in the gospel, proving itself genuine by leading them to obey the commands of God. Our friends believe it wrong to 'lay up for themselves treasures on earth.' And whether they retain or give up the possesion of their property, they will regard it as their duty to employ all they have in promoting God's glory and the extension of the Redeemer's kingdom. Every member will therefore be exhorted to contribute of his property as God has prospered and given him ability; but no tax will be laid on any. The members will not be bound to give a penny a week, and a shilling a quarter as a term of membership, but all will be urged to consecrate their all to God's service, and to give and to labour for God and for the good of their fellow men, according to their ability, whether it be little or much.

"The church intends to provide for the temporal comfort of its members, as well as for their spiritual welfare. It is intended that the sick shall be visited and comforted, and that the needy be relieved, and that every worthy member shall have that which is needful to his support and comfort. The members of Christ's church we regard as members of one body; and as we do not clothe one side of the body to the neglect of the other, so likewise we should not see our poorer brethren, who are a portion of the body of Christ, in want and destitution, without sharing with and distributing to them the abundant comforts which God has bestowed upon us.

"There will be a Sabbath school under the chapel, and it is intended also that a day school be commenced, that suitable instruction may be given to the children of the friends, and of other persons, by truly trustworthy and religious teachers.

"While the gospel is preached in the chapel, means will be used by the friends to spread its truths and blessings through the neighbourhood, and through the world, by a plentiful supply of cheap religious tracts and books. The friends erecting this house are desirous to place the means of sound religious knowledge within the reach of all. As our friends believe that the spirit of war and of coercion has upon it the broad seal of God's disapprobation, it will be their plan to try to convince and persuade, and not by threats endeavour to force their fellow men to receive the truth.

"The church will not be without discipline, nor will it be lax in discipline: but it will have no system of discipline but that furnished by Christ and his apostles, and it can approve no measures but such as are sanctioned by the gospel. They intend to receive all into fellowship with them whom Christ receives into fellowship with him, and they hope to receive no other. If men reject the doctrine of Christ, if they renounce

his authority and trample his laws beneath their feet, they will be admonished and expostulated with, and borne with for a season; but if they prove themselves incorrigible they will be disowned. Men will not be rejected because they acknowledge not the authority of men, because they happen to call in question the wisdom and goodness of human inventions and traditions. Nothing is regarded as a just ground of excommunication by them but unbelief or disobedience. They wish to be as orthodox in doctrine and as strict in discipline as Christ and his apostles; more orthodox or strict they have no desire to be. The only strictness which they disapprove is that which strains at a gnat and swallows a camel; that leads men to busy themselves to pull motes out of their brethren's eye while a beam is in their own eye; the strictness which Christ and his apostles inculcate, they hope to maintain most carefully.

"A great part of gospel truth and duty has been allowed to fall into general forgetfulness: the friends erecting this place are wishful to restore forgotten truth and duty to their proper place in men's esteem.

"Besides the regular discourses which may be delivered in this place, it is expected that once on a Sabbath, and once through the week as well, meetings will be held, in which all the members of the church may speak with each other freely, asking and answering questions, giving exhortations,—meetings in which all may prophecy by turns, and all be edified. In short, all means calculated to promote the improvement of the church at large, and all means calculated to hasten the salvation of the world, the Christian friends connected with this place hope to employ with diligence to the extent of their ability. They are wishful to see a holy and a happy world, and they are resolved, by the blessing of God, to pray and labour for the speedy bringing about that state of things, in which all shall understand and obey the gospel, and in which all shall rejoice together in its inestimable blessings."

After a few words from W. Trotter, and prayer being offered, the assembly dispersed.

Warrington Unitarian Tea Party.—The first Unitarian Social Tea Party ever held in this town, took place in the large room at the Nag's Head Hotel, on Thursday Jan. 6 at 6 P. M., and exceeded, both in numbers and interest, the most sanguine expectations of its promoters. About 280 persons were present. The room was crowded to excess. The meeting was attended by a large number of friends of other religious denominations, who appeared much gratified by the proceedings. After the tea-things were removed, the Rev. F. Bishop, minister of the congregation, took the chair, when he said he

regretted the temporary inconvenience to which many of those present had been put, and promised at their next meeting more satisfactory and commodious arrangements. After congratulating his religious brethren on the success, which had attended this first attempt to hold a Social Unitarian Tea-Meeting in this town, he called upon the Rev. R. B. Aspland of Dukinfield, to propose the first sentiment, one of affectionate loyalty to the Queen; which task was performed with singular grace and propriety, both of sentiment and language, and called forth the warm plaudits of the assembly. The chairman then called upon the Rev. W. Gaskell of Manchester, who proposed the first sentiment having specific reference to the object of the meeting, "On the adaptation of Unitarian Christianity to the moral wants and condition of man," in a speech replete with beauty of sentiment, elegance of language, and force of argument, which we regret our limited space will not allow of even a faint outline. The Rev. H. Green of Knutsford next addressed the meeting, "On Christian Fellowship," in an earnest and impressive speech, which was listened to with marked attention and approval.

Holbrook Gaskell, Esq. of Prospect Hill, was then called upon by the chairman, and proposed for the adoption of the meeting a petition to the House of Commons, praying for the total and immediate repeal of the Corn-Laws. He said, that, on that occassion, he should avoid the political and economical bearings of the question, and treat the subject entirely as a moral and religious one. After showing the general distress and privation to which the working classes were subjected by the operation of these inhuman laws, and the impossibility of men fulfilling the duties of life, surrounded by such unfavourable circumstances, he concluded a speech characterized by great simplicity, earnestness, and deep feeling, by proposing a petition embodying the leading topics of his speech. The petition was then read by the chairman, seconded by John Allen, Esq. and adopted by the unanimous vote of the meeting. This was immediately followed by a proposal from the chair to the ladies present to memorialize the Queen on the same subject, which was subsequently adopted.

A slight dessert was brought in at this period of the meeting, which, by varying the proceedings, proved an agreeable relief from the constraint arising from the crowded state of the room. After the dessert, quietness being restored, the chairman, after paying a just tribute to the memory of the late Dr Carpenter, introduced to the meeting his son, the Rev. Russell Carpenter, who spoke to "The duty of co-operation between ministers and congregations," and was heard with deep attention. The Rev. J. Ragland of Hindley followed

with an address on the benefits of Sunday schools, in the course of which he occasioned great hilarity by some humourous comments on the preceding speakers. He was succeeded by the Rev. R. B. Aspland, in a second speech, argumentative, luminous, and profound, "On the inalienable right of free inquiry," which was listened to with breathless interest and admiration. The chairman then proposed, as the concluding sentiment of the evening, "Religion, the best comforter of the poor, and Christianity, the best religion," which was responded to by Mr Thomas Grimshaw, late of Haywood, in a manner which deeply excited the sympathies of the audience, and called forth the strongest expressions of applause.

Thanks to the Ladies was proposed by Mr Cotton of London, and to the Committee of Management, which was acknowledged by Mr Robson. A hymn was then sung, and the meeting concluded by prayer by the Rev. W. Gaskell.

At a numerous meeting of the Members of the Presbyterian Congregation of Princes Street, Cork, held in the Vestry-room, on Sunday 16th January 1842, Thomas Jennings, Esq. in the chair, the following address was unanimously voted to the Reverend Thomas Hincks.

Rev. and Dear Sir,—With feelings of deep regret we have to address you on the early termination of the connection which existed between us as congregation and pastor, from which we hoped to have enjoyed for many years the advantages of your society, and of mutual religious co-operation.

But when we revert to the loss we have sustained by your departure, we are happy to know that your zeal and talents are only removed to a more extensive field of exertion; where your highly cultivated mind, your chaste and impressive eloquence, your deep and fervent piety, and above all, your pure and lofty conceptions of the great Giver of all good, and of His government, will find in the metropolis a more enlarged sphere of usefulness. Holding, as you do, a very high place in our regards, we must observe, that although our love and veneration for your grandfather, and our affection and esteem for your father, had prepared the way for the kindest reception of you; yet you could not have obtained your present position, had you not gained our admiration and respect, by the diligent discharge of your ministerial duties, by your presence in the house of mourning, and in the dwellings of the humble as well as of the wealthier members of your congregation, and by the affectionate kindness which marked your intercourse with your people.

Though now we must bid you adieu, we assure you that

you will long live in our most cherished remembrance, and request your acceptance of the accompanying gold watch, as a trifling memorial of your friends in Cork.

With the sincerest wishes for your welfare and happiness, we most cordially say farewell.

THOMAS JENNINGS, *Chairman.*

The following is Mr Hinck's reply :—

DUBLIN, *January* 20. 1842.

MY DEAR AND VALUED FRIENDS,—I have received with feelings of the purest pleasure your handsome present and truly gratifying expression of esteem and attachment.

Need I say, that I most earnestly join with you in deploring the early termination of our connection. Short as that connection has been, it has proved to me a source of much real happiness, and I trust improvement also. Its close, painful as it was, is now brightened by this farewell expression of your sympathy and regard.

I look back upon the period of my residence among you with feelings of unmixed pleasure. These have been heightened by the assurance that your recollections of it are bright and happy ones, and that you deem it to have been not altogether unproductive of good results. I rejoice in the cheering conviction that our union has not been fruitless and unprofitable. It will encourage and animate me in future exertions.

From my heart I thank you for your very beautiful and tasteful present. Above all, I feel grateful for the free and affectionate expression of your esteem and regard. I could receive at your hands nothing more valuable than this. Be assured I shall highly prize it. In conclusion, allow me to express a hope, that though our connection as minister and people has ceased, our attachment as friends may be lasting. For my own part, I shall ever take a lively interest in the welfare of yourselves individually, and of the congregation to which you belong. I cannot forget the many happy hours I have spent in Cork in the fulfilment of my duties, and the enjoyment of social pleasures.

May happiness attend you, my dear friends. May the cause to which you are so warmly attached, and for which we have laboured together, prosper in your hands, and long may the remembrance of our joint exertions be a source of purest satisfaction, and a stimulus to further effort.

With every wish for your continued prosperity, as individuals, and as a religious society, believe me, your sincerely attached friend, THOMAS HINCKS.

Died at his house, Prospect, Hill, near Warrington, on Thursday January 27. Holbrook Gaskell, Esq. aged 71. Mr Gaskell was born at Warrington on the 10th of January, 1771. He was the son of Mr Roger Gaskell, an eminent sail-cloth manufacturer of that town, and was the seventh of a numerous family. He lost his mother very early in life; and though brought up without that fostering care and sedulous attention, which is the providential object of maternal love, he always showed a steadiness of disposition, and a regard to strict morality of conduct, that marked a pure and guiding principle within, which never failed him through life. He was very early sent to the Free Grammar School of his native town, where he gave abundant promise of a vigorous understanding by his rapid progress in school learning; and after the death of his mother was placed under the tuition of the Rev. Philip Holland, of Bolton, whose academy was then very popular amongst Presbyterian Dissenters, where he acquired a competent knowledge of the Latin, Greek, and French languages, and showed peculiar ardour in the study of chemistry and natural philosophy, a strong taste for which he retained to the end of his life. As a proof of his remarkable steadiness of disposition at this period, and strict attention to duty, which ever formed the prevailing characteristic of his life, it may be mentioned, that from none of his masters did he ever receive personal chastisement, during the whole of his school-boy years. On his final return home from school, he was placed by his father in the counting-house of his manufacturing establishment, at that time one of the most extensive in Warrington, and was subsequently, on attaining his majority, admitted into partnership. Here he diligently applied himself to business, and for many years previous to his father's death, which took place in 1805, the principal management of the concern had devolved upon him. He conducted the establishment on the whole for nearly 20 years, with an order, regularity, and integrity that became proverbial in the neighbourhood, and after acquiring an ample fortune, retired from business about the year 1812. During this period, however, he found abundant time for the study of literature, science, mental philosophy, and theology. His parents and family were of the Presbyterian persuasion, which favoured freedom of inquiry and opinion in all subjects connected with politics and religion. Fettered by no antiquated prejudices, and bound down by no authority, but his own convictions of right and truth, Mr. Gaskell soon saw and lamented the political thraldom of the people under toryism, and an ignorant and overbearing aristocracy, and being constitutionally a man of the utmost benevolence of character, combined with a religious regard for all the rights of his fel-

low-creatures, he became of necessity a political reformer. The French revolution which broke out in 1792 occasioned prodigious excitement throughout the country, and though he was no friend to its excesses, he hailed its influence as the rising dawn of freedom and liberty to the people. As a natural consequence he became a marked man, and was treated with a malice and contumely that would have sunk a weaker one. Faithful however to truth, and his own convictions, as opportunity offered he sowed the seeds of right principles,—not without result. The dominance of toryism was then so great, as to include within its sphere the popular mind, and the general ignorance and stolidity of the people were in the highest degree inimical to the propagation of liberal sentiments. Mr. Gaskell was at this time almost, if not altogether, excluded from the society of his equals. He has told the writer of this sketch that he had not for several years an associate or companion out of the bosom of his own family. During this period his leisure hours were spent in the pursuit of scientific and religious knowledge. In public political life there was little scope for one of his ardent temperament. From time to time he was instrumental in getting up petitions for parliamentary reform, and other liberal objects. But this even at a much later period was work of considerable danger and difficulty. So late as 1817, the mere signing of a petition for this object was followed by loss of employment and withdrawal of custom. As an illustration of the spirit of the times, it may be mentioned, that one petition, in process of signature by the few reformers that then resided in the town and neighbourhood, was surreptitiously abstracted from its place of deposit by a youth who had been instigated to the act by persons moving in a respectable sphere of life. The matter was brought before the House of Commons by Lord (then Mr Henry) Brougham, as an obstruction of the right of petition, and the principal party implicated in the outrage was obliged to apologize to the house for his conduct. On another occasion so great was the terror excited in some, and the indifference of most to the subject of parliamentary reform, and the extension of the elective franchise, that a petition, after lying in the printer's shop for an entire fortnight, obtained just eight signatures. Still undaunted by these obstacles, he never turned aside from the pursuit of this object, but with a mind ardent in youth, firm and commanding in matured age, bent his whole energies to its accomplishment. The deepest convictions of his mind assured him that the principles of civil and religious liberty were too firmly rooted in right and justice, not to germinate and flourish, too divine for even ignorance and oppression to extinguish. Sure of their ultimate triumph, he quietly braved the malice

and enmity of his opponents, and had the pleasnre of seeing, while in the enjoyment of the full vigour of all his faculties, first a respectable minority of his fellow-townsmen becoming converts to, and petitioning in favour of, Roman Catholic Emancipation, and shortly afterwards of hearing their almost unanimous voice demanding the Reform Bill. At this period he was appointed by general acclamation to preside over the deliberative assemblies and public meetings of the reformers of Warrington, and during that anxious national struggle he spared neither personal ease, nor pecuniary expense, in aiding the expression of public opinion in his native town and the two counties with which he was connected. During the short interregnum of the ministry, on the memorable resignation of Earl Grey, he joined Earl Fitzwilliam, and many other wealthy and distinguished men, in refusing to pay any direct taxes; with unceasing labour he united the energies of his fellow-townsmen in favour of the Reform Bill; and finally witnessed the success of united public opinion and national patriotism in that measure becoming the law of the land. His public merits and tried consistency of character gave him the justest claims to have represented his native town in the first reformed parliament, but religious bigotry held that all merit was neutralized by his religious opinions; and his patriotism was of too lofty and pure a character to be affected by personal considerations. He therefore gave his undivided and zealous support to E. G. Hornby, Esq. a gentleman who had indeed no claims on the borough, but in whose favour the greatest amount of unanimity prevailed. Mr Gaskell became chairman of his committee, was one of his proposers on the hustings, and had the pleasure of seeing his return by a considerable majority. On his 63d birthday he presided at a public dinner to celebrate the victory, and in reply to his health being drunk, he said;—"The inhabitants of this town had long been sunk in intolerance, in barbarity, and in every thing short of what is liberal; we are now, I trust, arrived at the commencement of a different era. It is not merely viewing it politically, but I trust that a moral regeneration of the town will take place. I feel that we ought to distinguish ourselves in society, as men possessing a moral principle, which ought to guide us in all our actions; that we should exhibit ourselves to the world as men valuing the liberty we possess, by a strictly moral and virtuous conduct. * * This day I enter into my 63d year, and my race cannot now be long; but for what remains of it, I am totally at your service; I shall always be ready with any little talent I possess; I shall always be ready with a corresponding energy of mind, and of body, to exert myself in any future endeavours to recover those lost liberties which are the birth-right of Englishmen." After il-

lustrating the extensive progress of reform principles by some striking anecdotes, he proceeds;—"This difference I attribute to the education that has taken place among the people. The rising generation is better informed than their forefathers were, and they have been instructed that liberty is the surest basis for the stability of the throne, and of the interests of the people." We know not that it would be possible for words more forcibly to express the guiding principles of his political life. He ever looked for moral reform as the genuine fruit of political justice meted out to the people; and instruction in knowledge as the surest basis on which political power can rest, or its general attainment be realized. The toryism of Warrington has been proverbial for generations. It is therefore no wonder that, with the decline of the first exuberance of feeling at the passing of the Reform Bill, the representation of the town passed into the hands of the tories. At the next election it was determined to bring forward Charles Hindley, Esq. now M. P. for Ashton-under-Lyne; Mr Gaskell was, of course, appointed chairman of his committee. The reform party on this occasion failed in their object, and were defeated by a majority of 18. A reform association was formed immediately after the election; Reformers of all shades of opinion united on this occasion, and Mr Gaskell was unanimously appointed president of the body, which office he held to the day of his death. His zeal in this situation never flagged. He attended every meeting of the association when not from home, or confined by illness. He allowed no other engagements, either of business or pleasure, to take precedence of those of the association. Not long after the national ascendency of the reformers, and their occupation of offices of trust and confidence, he was appointed to the commission of the peace for the county of Lancaster, and a year or two later in life he was added to the Cheshire magistracy. It is superfluous to add, that he carried to the magisterial bench all the leading characteristics of his mind—acute perception, patient investigation, and a sound judgment. Though advanced in years he gave himself with ardour and perseverance to the study of the law for the right fulfilment of his magisterial duties, in the performance of which it may be truly affirmed that no one ever attended more diligently to his duties, was governed by a higher sense of conscientious responsibility, or gave more general satisfaction in his decisions. In these he knew no party, and recognized no creed. To punish none innocent, to clear none guilty, was his successful labour. His impartiality and uncompromising regard to justice in all his decisions was universally acknowledged, even by his political opponents. But all these duties and engagements, numerous and important as they were, were not

sufficient to engross his active and powerful mind. The study of the sacred Scriptures "for knowledge, for correction, for instruction in righteousness," was one of the daily employments of his life. It has been already stated that his parents were of the Presbyterian persuasion; and the leading principles of that body being free inquiry, unchecked by the perverting influence of creeds and articles, his attention was soon vigorously directed towards the attainment of religious truth, nor did he ever cease from examination and inquiry until, in the maturity of age, he had exhausted all ordinary sources of religious instruction and knowledge. The writings of Dr Priestley made a deep impression on his mind. Subsequently he became acquainted with the Rev. T. Belsham, and derived strong confirmation of his own religious opinions from the conversation and writings of that distinguished man. His activity of mind was most strikingly displayed during this period of his life. A religious society for mutual improvement and instruction in biblical knowledge was formed soon after one of Mr Belsham's visits to Warrington. Mr Gaskell was one of the society, and, though immersed in business as the head of a large manufacturing establishment, he took a prominent part in its meetings; and, besides this, preached in Warrington and the neighbouring villages Sabbath after Sabbath, the truth, as he received it, after patient investigation and laborious study. His liberality in the pecuniary support of religion was worthy of his character; and his loss in this respect will be most severely felt. No reasonable appeal to his generosity on behalf of the needy congregations of his fellow-Christians was ever made to him in vain; nor did he ever suffer any opportunity of showing his zeal—a zeal tempered with knowledge—for the cause of pure and undefiled Christianity, to pass by him unimproved. His religion was not formal, but shewed itself unaffectedly in all the relations of life; and at home, his peculiar sphere shone mildly and clearly bright, irradiating all his domestic intercourse, and tinging it with that cheerful hue of genuine piety that never fails to give pleasure and command respect. It has been already stated that his death was sudden; and few deaths have occured in the neighbourhood of Warrington that have occasioned so wide-spread regret. All that knew him felt as if they had lost a friend and father. He had been appointed to preside at an anti-corn-law tea-party, which was to have been held in the evening of the day of his death. The party was, of course, postponed. A desire universally prevailed amongst his friends for some public manifestation of their sorrow, and regret for his loss, and many gentlemen were desirous of shewing their regard for his memory by sending their carriages to join in the funeral procession, but all these tokens of respect were declined.

Simple and unostentatious in his habits, the deceased had been ever averse to all show and pomp; his feelings in life were made the rule of ceremony after his death. Public feeling, however, was too intense to be thus satisfied. Many hundreds of people assembled in the chapel and chapel yard. Old men, who had begun their working lives in his father's establishment upwards of sixty years ago; children of the Sunday school, who loved and reverenced their benefactor; the wealthiest and most extensive manufacturers in the town; and poor working men, for whose rights he had, when living, unceasingly toiled; all attended at the last solemn religious services, with which his earthly remains were consigned to their final resting place; and all by their demeanour and conduct shewed the deep feelings of regard and sorrow for the deceased that were then uppermost in their hearts. Mr Gaskell leaves a widow to deplore his irreparable loss; but her friends will be glad to know that in her deepest sorrow, she is comforted by "the consolations of Christ;" that she bows in meek submission, and bears with Christian fortitude the severe providential dispensation of her Father's will; solaced by the bright and cheering hope that they will yet meet again where parting and death are known no more.

His life was a life of duty to his God. With him virtue always implied the exercise of the highest powers of mind. It was not benevolence, *merely* to *give*, but a previous duty, *to make the act virtuous*, to see that the object proposed was attainable through the means employed. He held himself a steward, responsible to God for the right employment of his gifts. Hence he rejected all luxury, pomp, and extravagance. Hence, in conferring a favour, it was not with him so much a personal feeling, or done to create personal esteem, as to perform a duty owed to a fellow-creature, and then demanded, by the providence of God, at his hands. He made it a religious duty always to examine before he believed; but, having formed an opinion, it became to him an ever-abiding rule of conduct. These principles, daily exhibited in life, gave a peculiar tinge to his character. The world around could not comprehend it; but, measuring his conduct by the vain and frivolous standards that formed the principles of their own, often wondered and condemned. The idea of a high moral principle operating, even to the minutest circumstances of daily life, was to such incomprehensible. But a life of duty so realised is to the good and faithful man its own highest honour, and noblest reward. His trust was in God; his hope in the Saviour. His end was peace.

THE

CHRISTIAN PIONEER.

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THE MINISTRY AT LARGE.—No. 2.

WE have very high authority for saying that the day of small things is not to be despised. From the grain of mustard seed, a plant of renown was to spring up, shooting out great branches, so that the fowls of the air might lodge under the shadow of it; the Church, which at first could be inclosed within the walls of an upper room, has spread itself to the four corners of the earth, and now flourishes in every civilized land. Christianity still proceeds enlightening, reforming, and purifying, and it only requires to be better known and understood to be universally received. Let it be preached sincerely, and acted on uniformly by its professed advocates, and the strongholds of sin and superstition must be pulled down—the tabernacle of God will be with men—heaven will commence below, and holiness unto the Lord be the thought of every heart, the theme of every tongue, and the grand motive of every action. Who that contemplates such a blissful consummation will not say with the inspired saint in Patmos, Amen, *Even so, come Lord Jesus?*

But do we not deceive ourselves? Is not this the fond idea of some dreamer of earthly perfectibility? Can it be that the race of men will be ever freed from the chains which vice, ignorance, and indifference have cast on them, and which are so rivetted as to apparently defy all efforts to shake them off? Yes, assuredly. We say unhesitatingly and fearlessly, yes. Not, indeed, by their own strength, which is utter weakness; not by any merely human efforts which, however well conceived and acted on, must of themselves be nugatory; but, by the grace of God shed on every heart prepared

to receive it, by the power of that constraining love which has sent forth apostles, and reformers, and philanthropists, and has made martyrs, and confessors, and faithful soldiers of Jesus Christ; the love which still impels the missionary to cross the trackless waves, to brave the frosts of Greenland, and to toil beneath a tropical sun, that he may convey to those who sit in darkness and death-shade the tidings of a glorious liberty; the love which impels to the searching out and endeavouring to save the heathens of our own land, born among us, constantly in our sight, yet abandoned to themselves, neglected and forlorn, too frequently passed by, as if scarcely worthy to stand in the catalogue of men; the love which has broken the fetters of the slave, and bid him rise up and walk as becometh our brother and a child of God. This love is omnipotent, it can do any thing, every thing. It asks, but not querulously, can these bones live? It relies on Divine energy; it sees in delighted vision the bones cleaving to each other, the dry skeletons becoming clothed with flesh and sinews, inspired with breath from the winds of heaven, and standing on their feet a living and great army, prepared to go forth and subdue the evil principle, and to receive an inheritance among the saints in light. Yes, fellow Christians, these bones can, will live; doubt not the power of your Father in heaven; doubt not the efficacy of Christ's sacrifice; the cross is yet drawing men to it, and its attraction cannot cease till every thing is sanctified and perfected, that God may be all in all.

The work in which I was engaged was now fairly entered on, and I humbly trusted to make some progress towards bringing it to a prosperous issue. A Sunday school was happily connected with the place of worship set apart for the purposes of the mission, and this I felt assured would tend greatly to facilitate my operations, and be a nucleus also round which many might be gathered to receive the ingrafted word. The number of children was very small, and, from various causes, they had been hitherto much neglected; there had been scarcely any connection between the teachers and parents, and the probability was, that a gradual dimi-

nution would take place till the last one had departed. I assembled the little band on the first Sunday morning of my appearance among them, announced my intention of conducting a regular morning service for their benefit, and that of any of their parents and friends who might feel disposed to attend; and then addressed to them some brief extemporaneous remarks on the parable of the talents, dwelling particularly on the sinfulness of neglecting opportunities of improvement, and on the folly of supposing that an idle life either in this world or a better, was a state of happiness. The reward of those who made their talents productive, was more work to accomplish for the glory of God, and this would be our reward, a higher we could not receive or desire, if we laboured earnestly in the way of duty, and fainted not. I was pleased to find that a favourable impression was made on their minds. I took courage, and remembered the gracious promise, "As thy day is, so shall thy strength be."

And then came the Monday morning, the beginning of to me, "the great, the important day." The parents of the Sunday scholars had, I judged, the first claims on my attention, and to them I determined to devote most of the ensuing week. My aim was more to break ground than to make at first a large number of calls. The following extract from my Diary will shew what were my feelings at the close of the first day's labours: "I have no reason to be discouraged or dissatisfied with my feeble and very humble attempts to carry out the objects of the mission, and thus fulfil the desires of its benevolent promoters."

The almost sudden death of one of our pupils in the previous week, made it desirable that I should call soon on his parents, and to them I paid my first visit. They were persons whose worldly circumstances were tolerably prosperous, but who appeared to have no deep sense of religion on their hearts. This was a severe blow to them, and the more sensibly felt because it came in a manner so unexpected. My visit, though unlooked for, was not ill-timed. The father was dejected, yet much inclined to conversation on the event which had taken them so unprepared; the mother's

heart was for some time too full to allow of utterance, but she was gradually led to join in our remarks, and rays of comfort were evidently darting on her mind through the dark cloud of her sorrows. Three thousand years since there was one who could declare it was good for him to have been afflicted, and here let us hope was a not dissimilar case. Afflictions, indeed, spring not from the dust, they have ever a sanctifying influence, if that influence be not obstinately withstood; they loosen the cords which bind us to earth; they practically teach us that the present life is a vapour, and that unseen things are the only realities; they draw us to the Father of our spirits, and then he makes a revelation to our hearts; the *still small voice* becomes audible, whilst the great and strong wind of earthly passions is hushed, the earthquake ceases, and the unhallowed fire is quenched by the overflowing tears of penitence.

Another visit was paid to an interesting family, whose means of subsistence were very small. The father, an itinerant musician, in circumstances similar in some respects to the man of whose cure we have so graphic and touching an account in the ninth chapter of John's Gospel —blind from nearly his birth, and, as it would seem, of the same age as he. Wisdom at one entrance was quite shut out, yet his soul appeared to be not wholly dark. His profession undoubtedly exposed him to many temptations, and under some of them he had fallen, particularly that of drinking; still there was much good feeling, mixed with shrewdness, and he was gratified at being noticed. He and his wife, with two children, inhabited a single room, converted from a workshop to a dwelling, and approached by a step-ladder; the roof was unceiled and pervious to the cold, if not also to rain; still an air of cheerfulness pervaded the little apartment, and the few articles of furniture were in the best order; their persons were clean and neat, and I was much struck with the quiet respectful demeanour of the children. This family I have regularly and frequently visited, and, on the whole, have had no occasion to alter the favourable opinion of its members I at first formed. The children have been kept constantly

at school, and continue to make fair progress; the parents have, from the beginning, been attendants on the chapel services. Some time since, they found themselves enabled to take a house of two rooms, but latterly the poor man has suffered severely from an internal complaint, aggravated, if not brought on, by want of proper diet, that insufficiency of nourishing food, under which so large a part of our population languish, till they fill untimely graves. He is now able to leave his bed and house, but sorely wasted in body, and broken in constitution. Perhaps he is suffering for the iniquities of his youth, and finds, as all must find who have forsaken the paths of virtue, that bitter things are written against him. Still, I trust, a good work is begun within; he has at times strongly lamented his past follies, and has been taught where to go for pardon, peace, and happiness; may they be secured, that he may find acceptance at last. It may not be irrelevant to mention, that not many weeks after I had paid my first visit to him, his mother, a person far advanced in years, was laid on a deathbed without much previous warning. The family sent for me in all haste, and I was enabled to be with her for some hours before her departure from the things of time and sense. There are few duties more sacred than that of visiting the sick and dying, though too often the Christian minister must in such visits be sadly at a loss how to approve himself to his own conscience, and the consciences of those around him. He is expected to be the angel of consolation, to speak peace to the mind awakened, perchance for the first time during a long life, to the serious concerns of eternity, to give a cheering hope of an entrance into heaven, when the tenor of conduct has been opposed to that purity which can alone qualify for participation in its joys. And how can he do this great thing? On the other hand, to sternly denounce the terrors of the Lord to a poor ignorant fellow mortal, whose breath is exhausted in making the briefest reply to his remarks, and whose fluttering pulse gives symptoms of speedy dissolution seems harsh and unwarrantable, if not a piece of gratuitous cruelty. In such cases, and many have come under my notice, I have endeavoured

to lead the sufferer to dwell on the paternal character of God, without inducing him to suppose that a few strong emotions, however sincere, can have the effect of changing his heart, and that his pardon is therefore necessarily sealed; and have so aimed to shape my exhortations as to impress the minds of the surviving friends with a sense of the inefficacy of a deathbed repentance, and the necessity we are all under to give instant and diligent heed to make our calling and election sure. The unscriptural doctrine of reliance on the merits of Christ does, I am persuaded, much mischief, and cannot be too severely reprobated. In the present instance, my path was comparatively smooth. The poor old woman had, according to the testimony of her neighbours, been actively and usefully employed from her youth up to nearly the hour when her summons arrived. There had been much ignorance and error, and no doubt neglect, but no positive wickedness. She was, on my arrival, hardly sensible. I could only commend her to Him who remembereth that we are dust, and who dealeth wisely, yet gently, with all his frail creatures; to the husband, however, I felt compelled to administer a rebuke for his levity and apparent want of feeling, which I have reason to believe was not without its effect on the old man's conscience, as from that period his demeanour has been milder, and his disposition to sneer at religion less openly manifested. He also has attended our services frequently, but bad habits, though somewhat subdued, can scarcely ever be fully eradicated; to become in Christ a new creature, is to the aged sinner an almost moral impossibility.

It is very seldom a good sign when a man systematically absents himself from public worship. He too frequently spends the rest afforded by the Lord's day in dissipation or idleness. His family are neglected, and they grow up uninformed in mind, boisterous in manners, repulsive in all their habits, devoid of religious impressions, and an easy prey to temptation. Many families suffer fearfully from the indifference and criminal neglect of those whom Providence has placed at their head. The father in his ordinary garb, and more than ordinarily dirty, spends the best part of the fore-

noon listlessly lolling on the chairs, or stands at the street door puffing tobacco smoke in the faces of the passers by; the afternoons and evenings are consumed in the alehouse, from whence, at a late hour, he staggers home, three parts or wholly intoxicated, to a cold hearth, an ill-tempered partner, and rude and disrespectful children. The mother has perhaps been busily employed throughout the day in preparing the meals, cleaning the house, or mending the clothes for to-morrow's wear. The children have been suffered to run the streets, infest the lanes and alleys, and learn and practice the utterance of those "oaths and curses dire" which have given our countrymen so unenviable a notoriety among civilized nations. Or if, for the sake of a little quietness, or a regard to appearances, or even a desire to secure for their offspring a little instruction, they are sometimes sent to the nearest Sunday school—the good lessons inculcated there, must be more than counteracted by vicious patterns at home; and as soon as the children free themselves from harsh parental controul, which, in many cases, they contrive to do very early, the example of the father becomes more powerful than his precept. Why should they be compelled to do that which he acknowledges no obligation to perform? Every thing that wears the appearance of restraint becomes irksome; a ramble in the fields is preferred to sitting for an hour in school or chapel—all reverence for what is generally accounted sacred is destroyed; the boy is the embryo man, and the copy not seldom appears in darker colours than even the original. Am I pourtraying a fancy sketch? Alas! the records of all manufacturing towns, nay, all large places, bear lamentable proof to the contrary. One such instance is before me now; the sample of a very numerous class. A decent lad, the youngest male of a large family, had for some time attended our Sunday school; he was, I believe, originally of good dispositions, and, under more regular and better domestic training, might have remained among us in credit, and in time repaid to others the instruction freely bestowed on himself. His parents were among my earliest visitors; both expressed an earnest desire that Henry might continue

with us, but unhappily both neglected to enforce their wishes and precepts by their own practice. The father was completely and avowedly indifferent, if not hostile to religious concerns; his Sundays were spent anywhere but in a place of worship. The elder sons had, as a matter of course, followed his example, and was it to be expected that poor Henry could keep free from the contagion? He listened to the exhortations of those who became his constant companions, invited him to cast in his lot with themselves, and he could not withstand their banters and sneers. Parental authority had long since ceased to exert any controul over his mind or actions; he was a child left to himself, and he, as well as the other members of the family, brought the earthly authors of his being to shame. Often have I urged him to return to his school and duty, but the flesh is weak; false shame and the fear of ridicule restrains him, and at present I perceive but faint hopes of his recovery. In the mean time, poverty and disease have overtaken the parents; the father has been seized with paralysis, and was for a time deprived of the use of speech; this, however, has been partially restored, though he remains in a pitiable condition; yet the decay of the outward man has, I believe, had the blessed effect of causing him to turn his thoughts more within. He does not now turn a deaf ear to the teaching of the Scriptures, but evinces, I trust, a growing desire to acquaint himself with God, and be at peace. May he be enabled to say, the mercies of the Lord I recall to mind, therefore have I hope.

It was observed by a justly popular writer, some fifty years back, that "the poor love the religion of Jesus Christ; you may find poverty and misery in a cottage, but rarely infidelity." The case is somewhat altered now, yet I am persuaded not to the extent a casual observer of their manners and habits might imagine. Unbelief proceeds from a variety of causes. In the minds of some from sheer ignorance, in others from caprice, vanity, or a love of singularity; and, again, in not a few from sincere dislike of the absurd doctrines and inconsistent practices of professing Christians; very seldom, however, from candid investigation, and a de-

sire to discern the things that differ. The unbeliever is, notwithstanding, a person to be deeply compassionated; for his want of faith must render him wretched, if he possesses any tenderness of conscience. "Oh the misery of scepticism, of unbelief," remarked an intelligent man to me not long since, who had himself doubted of every thing, but now felt he could joyfully acknowledge Jesus to be the way, and truth and life. Such emotions must have been felt by thousands, and perhaps by none more than my poor friend B. My connexion with the Sunday school introduced me to him. I found him a comparatively illiterate, but naturally strong-minded man, able however to read, and in his way to carry out an argument. He was at first inclined to cavil, and inquire "How can these things be?" but I sent him to the New Testament, desiring him to read it over carefully, deliberately, and, if possible, without any previous bias. To some extent he complied with my request, and the good effects were visible in a tolerably regular attendance on public worship, and a corresponding eagerness to gain farther information by reading and conversation. For a long period his worldly affairs were in a very unprosperous state. He earned a scanty living by the laborious employment of water-carrying. Not seldom has he rested his pails on the pavement to snatch a few moments conversation with me on matters to him of great moment, and on which he had evidently thought much. Being a very sober and industrious man, his good conduct earned for him some months ago a situation promising tolerable means of support, and his first thought was to pay off some debts he had unavoidably contracted for the support of his family. To accomplish this laudable design, he solicited and obtained permission to deposit part of his earnings in our Sunday School saving's fund, to him an institution of great value. He is now, I have every reason to believe, a confirmed believer in Christianity, and is not slow to defend his principles if attacked. He purchases for his own reading the weekly issue of Chambers' Information for the People, and it is the mark of a well regulated mind, that he highly values this admirable series of instructive publications.

The seed has here fallen into good ground, and is producing fruit; he has not been unmindful of the Saviour's injunction, "when thou art converted strengthen thy brethren." He is desirous to build up the weak in the faith—reasons with those who still hold the opinions he formerly espoused; and it is by no means unlikely will do more to bring them over to a right mode of thinking, than one of greater talents and acquirements, but who would not be able to enter into what may be truly termed their idiosyncracies. Such men effect more good than we are at all times prepared to expect—they serve their generation faithfully—their labour is not in vain, and their reward is sure.

X. X.

SPRING, AN EMBLEM OF THE RESURRECTION.

ON HEARING THE LARK'S FIRST SONG.

WELCOME! sweet harbinger of lovely Spring!
'Tis joy to hear thee, as on outstretched wing
Thou pourest forth thy pure and heavenly lays,
To hail the fair young morn, and sing thy MAKER'S
praise.

Oh! it is bliss to hear thy tuneful voice,
In thrilling, sweet, melodious song, rejoice
In Nature's resurrection from the tomb
Of dreary, icy winter's deepest, darkest gloom.

Oh! it is bliss to view th' enchanting scene;
To mark the dewy meads of bright young green,
When Nature's loveliest gems all reappear,
In Beauty's fairest forms, to grace the vernal year!

On mountain brow, or gloomy forest glade,
Beneath the noontide beams, or evening shade,
Creation's charms, thus variously unfurled,
Cheer, beautify and bless a renovated world.

Plants, trees, and flowers of "blessed forms and
dyes,"—
Of all climes native—blooming 'neath all skies—
Now feel alike the goodness and the power
Of one ALMIGHTY hand, in this enlivening hour!

So shall it be with man—whate'er his creed,
Or clime, or colour—nought shall check the meed
Of MERCY INFINITE to contrite souls,
Nor bound HIS changeless love, from Indus to the Poles.

All, all shall hear the life-reviving strain—
The grave unclose! the dead shall live again!
For, as in ADAM, none may *here* survive,
There, through our SAVIOUR'S love, shall all be made
alive.

Nor Winter's cold nor Summer's scorching heat,
Nor Autumn's blast, shall reach that blest retreat;
Calmly serene, 'mid joys that ne'er can pall,
One bright, unbounded spring, shall then encircle all.*

Then hail! sweet herald of returning Spring!
I love to hear thee, as on outstretched wing,
Thou mind'st me of the time when MAN shall rise
To light, and life, and joy, eternal in the skies!

W. EARL.

BRISTOL ROAD, BIRMINGHAM.

* "And one unbounded spring encircle all."—THOMSON.

THE OBJECTS OF THE MISSION, THE DEATH, AND THE RESURRECTION OF CHRIST, CONSIDERED;

In which the received notions concerning Atonement, Supernatural Conversion, &c. are shown to be foreign from their design, and the effects they actually produce.

(Concluded from p. 117.)

IT was no other than the natural operation of the external miracles performed at the word of Jesus, and of his doctrine and example, but more especially of his re-

surrection to immortality, with the many interesting and impressive traits of character shewn by him in his suffering and dying moments, that wrought so powerfully on the minds of his first Jewish followers. No internal miracles were wrought upon the minds of any of them, till ten days subsequent to his " parting from them," by an ascension towards the visible heavens. As they were distinguished from the great body of the Jews, by their continued warm attachment to him up to the day of his resurrection, whereas the great mass of that nation had concurred with their rulers in causing his cruel and ignominious sufferings, and death, so they were in a far better state of mind for receiving the light, and the ameliorating influences afforded both by these events, and by those of his glorious resurrection ; and accordingly they were selected as the immediate witnesses of this most important, and heart-cheering, soul-ennobling fact. All these particulars drew, indeed, a clear and broad line of distinction between the friends and the adversaries of the Saviour. From the day of his ascension, we find the disciples, who formed together about a hundred and twenty, uniting in the exercises of devotion, and the cultivation of friendship as fellow disciples of Jesus, prepared to hold forth his name as the risen Messiah, in the face of his potent destroyers, as soon as a favourable opportunity should be afforded, and the assistance which had been promised to them by their master, as being requisite to qualify them for the successful discharge of so great an undertaking, should have been granted them.

Thus, it is clear, that it was by the influence of external facts and instructions operating upon the natural powers, and previously acquired mental and moral attainments of men, and not by any internal miracles effecting a change in human nature, that Christianity made its first converts. No " holy spirit," or internal miraculous gifts had yet been imparted, except to the Messiah himself ; but a small number of the Jewish nation had espoused the faith, that through suffering he had entered into his glory, and it had already produced the most favourable effects on their dispositions and conduct. His previous miracles, instructions, and ex-

ample, had strongly attracted this small number to him, and, no doubt had diffused some of its salutary leaven among many others; but it was his *resurrection* that had inspired them with hope and joy in believing, and had enabled them to regard his sufferings and death, with his free submission to these great evils, and the pre-eminently pious and benevolent spirit which he manifested under them, in their just point of view. As sudden changes of sentiment and character cannot, however, be effected without some violence to our nature, it appears that, up to the very day of his ascension, the disciples had by no means arrived at correct ideas concerning the course which either Jesus or themselves were about to pursue in establishing his kingdom. "Wilt thou," said they, "at this time restore again the kingdom to Israel?" His final removal from them to the celestial and angelic state, with his parting address on that occasion, seems to have put them upon a train of reflections, and a course of conduct, which contributed in a great degree to open and prepare their minds for their new and arduous undertaking; and Peter appears to have made a commencement of that bold and natural elocution in the cause of his master, and of that promptitude of action which he was enabled to exert with so much greater advantage, on occasion of the supernatural gifts with which, in common with his fellow disciples, he was first favoured at the great day of Pentecost, an eloquence and promptitude by which from that time forward he became so distinguished.

It is of course out of our power to trace the peculiar manner in which the miraculous gifts operated upon the minds of the new converts; but it is evident that they had the same general design as the external miracles, and being suited to the same peculiar exigences of the world at that period, ceased together with them. Their great object was to proclaim the resurrection of the crucified Jesus with the like publicity with which the crime had been perpetrated, and before the very body of people who had concurred in its perpetration; and on this ground to assert his elevation to the dignity of the Messiah, the conductor to eternal life. For this purpose the well known despised and hated Galileans,

whose speech marked them as his countrymen, if not his followers, were heard announcing to Jews and strangers attending at great distances from the surrounding countries at the common festival, next after that on which he suffered, what they could not but acknowledge to be "the wonderful works of God," each in their respective tongues. It cannot be questioned, that their minds, as well as their organs of speech were miraculously assisted on this great occasion. Extraordinary spirit and promptitude of conception and utterance, were absolutely necessary to enable a handful of men unversed in the art of popular elocution, to call the attention of the assembled Israelites to a fact which implicated them in a charge of the deepest atrocity, and which they would be eager to repel with the utmost indignity. The power of conviction produced by the overwhelming evidences which the disciples had witnessed, would indeed naturally be very strong, but insufficient without supernatural aid to bring forward not only the glorious fact of the Saviour's resurrection, with a strength of statement sufficient to command attention, but with the accompanying lights from ancient prophecies, of which, when distinctly set forth, it formed the manifest fulfilment. Peter, it is true, had begun to exercise his powers with considerable success in this way, and the superior spirit and wisdom which he displayed, evince not that his natural powers had been superseded, but that they had been blessed with that divine concurrence, which, in common with his improved utterance, was called for by the exigency of the occasion, and may be regarded as an appropriate mark of favour from the Supreme Being to the most prompt and energetic of the apostles. Indeed, no unaided efforts of men situated like the disciples in that emergency, could have been equal to the necessity of the case. Public miracles were necessary to establish so great a miracle as that of the resurrection of a man, who had been killed and entombed, unless he had, as in the case of Lazarus, from that time forward been seen and known by all parties. But the point to be proved being, not that he was permanently restored to ordinary humanity, but that he was ele-

vated to the state of angels, of those celestial beings who only occasionally appeared to mortals, that he was advanced to the heavens, such miracles as were adapted to prove this fact before assembled multitudes were requisite. No miracle could be better suited to produce conviction, or at least, to command attention in the first instance, than the gift of tongues, the power of announcing the elevation of the crucified Jesus to immortal power and glory, in the language and dialect of the assembled multitudes from all quarters, who had witnessed and concurred in destroying him as a public deceiver. But it was also requisite that the leading advocates of his cause should be imbued with much of the spirit of their master; and that it should appear more especially in their language and deportment on this trying occasion. Accordingly, we read that "they were all filled with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance." The truly pious and benign spirit of Christianity breathed through the miraculous words which they were enabled to utter in the name of Jesus; the meekness mingled with genuine majesty which had so remarkably distinguished his every word and action, now shone forth conspicuously in the speech and demeanour of all his followers. That spirit which forms so distinguishing a trait of the Christian character, was now miraculously supported and raised to a brightness, a united energy and mildness, which by its novelty and moral beauty must have assumed a most striking and impressive appearance. Truth and goodness now shone out with a glory and spirit, which many an Israelite was unable to resist; and although pharisaic influence had promoted the popular delusion to such a degree as to call forth a general clamour for the destruction of Jesus in his single capacity, yet subsequent events and the manifest existence of so beneficent a spirit in all who had not concurred in the outrage, brought conviction and remorse home to their minds. The manly, explicit, and benevolent speech of Peter, "pricked them to the heart." Ardently they wished that they had adopted the same course, and had participated in the wisdom and spirit of these honest and amiable men. And such was the

sincerity and rectitude of their reformed feelings, that the apostle was authorized to say in answer to their earnest interrogatories concerning the course they should take, " repent, and be baptized every one of you into the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy spirit." And, accordingly, about three thousand persons did thus become united with the disciples on that very day. They saw and felt their error: here was an appeal to the best powers of the mind, the best affections of the heart, which priestly and pharisaic influence, and popular delusion arising from long established prejudices could no longer restrain. The spirit of pride and of warfare subsided into that of Christian humility and gentleness; men yielded at once to a Saviour who obtained an all-subduing ascendancy over them, by a method altogether congenial with right and good sentiment; and a gracious Creator immediately spread his sacred influences among them; the best part of our moral nature now called into fervid action, promptly received his benign blessing in minds previously perverted by gross error, but now awakened and ardently disposed to " receive the truth in the love of it."

Thus, we plainly see that it was the more favourable disposition of some for receiving Christianity than others, arising out of that variety of individual circumstances which prevails more particularly in the advanced stages of civilized society, that produced the distinction between those who embraced, and those who stood aloof from the Christian faith, or who finally rejected it. Our Saviour addressed his doctrine and miracles to the Jews during his ministry, inasmuch as they had enjoyed far superior opportunities for comprehending the objects of his mission, and many among them were in a more prepared state of mind for acknowledging and receiving him in his true capacity, than the Gentiles. They alone, the Samaritans excepted, whom he occasionally visited, acknowledged the true God, from whom he received his commission; and the apostles and their brethren adhering to him as the Messiah, previous to his glorification, proved their far superior advances to the rest of their countrymen,

who, regarding him as a deceiver, conspired his destruction. But many of those who fell into this delusion, on evidence being presented of his resurrection and elevation to glory, came over in bodies successively to his standard; and instead of that fierce hostility with which all who retained their Jewish prejudices sufficiently to continue to reject him, adopted a disposition and course of conduct of a precisely reverse character. These opposite courses took their rise from the different influences which the doctrine and miracles of Christianity obtained over minds more or less prepared for its reception, by their training and circumstances in life. Wealth and power retained for a time, at least its leading votaries on the side of opposition, and drew numbers into its vortex; while those on whom the present world had acquired the least influence, lent a more willing ear to the Saviour's lessons of humility, self-denial, and philanthropy, and were more powerfully influenced by his promises of spiritual and angelic blessedness hereafter. Yielding themselves to his mild dominion, and placed in circumstances in which their Christian profession involved them in similar trials to those by which his virtues had been exercised, their characters gradually assimilated to his; they waited the promised renewal and elevation of their vital powers at his second appearance, with the like patient reliance that he had exemplified, when he resigned his life in the anticipation of that glorious revival which he had actually experienced. The spirit of their beloved master seems to have stolen upon their minds with an irresistible influence; they were "drawn by the cords of love" to adopt a similar course of conduct, actuated by a like joyful anticipation of angelic blessedness. But from the trials to which they were exposed by the opposition of the mass of mankind, both Jews and Gentiles at that early period, unaccustomed as they had been up to the time of their conversion to this new species of warfare, their willing spirits were graciously assisted by "the spirit of truth" in the arduous undertaking, till whole churches were formed and established in "one faith, one hope of their calling." This miraculous aid to their virtuous efforts, "this seal of the pro-

mise," this "earnest of the heavenly inheritance," greatly promoted the moral progress in the new converts, and its diffusion among others; while it affords a pleasing indication of a corresponding moral blessing to accompany the physical elevation of the faithful and good to incorruptible blessedness hereafter.

Those Jews, on the contrary, who persevered in their hostility to the claims of Jesus, and retained their expectations of a warlike prince to head their armies, effect their deliverance from the Roman yoke, and enable them to attain the summit of dominion over the whole Gentile world, gave a free loose to their worldly passions, their lust of power, their warlike fury, their almost every vile and debasing propensity; and thus became the victims of a nation by far their superiors in the arts and means of destruction; while they were themselves the instruments of spreading misery, death, and desolation among each other, and wherever they were dispersed throughout the Roman empire. Such are the opposite effects arising, not from any original differences of nature, but from certain differences of circumstances and training, slight perhaps in the first instance, but giving rise to opinions and courses of conduct, productive of the best or the worst influences on the human mind and character. T. P.

THE AGENTS OF CIVILIZATION.

A SERIES OF LECTURES.—LECTURE NINTH.

THE MARTYR.

Martyrdom is the consummation of prophecy. Many prophets have passed through their career as prophets without being martyrs; but no one has ever suffered and died as a martyr without being a prophet. A man may have the prophet's voice without having the martyr's soul; but none can have the martyr's soul without having the prophet's voice. Martyrdom is the grandest consecration of conscious agency on behalf of mankind. Prophecy consecrates duty; martyrdon consecrates what is higher than duty—sacrifice. To the

prophet sacrifice is the possible result of his labours; to the martyr it is the inevitable result. In the bosom of the prophet, pure and devoted as he must necessarily be, it is not indispensable to suppose every impulse of vanity or of ambition extinct. In the bosom of the martyr any impulse of the one or of the other would be an index of unfitness for the martyr mission. We cannot test the character of the martyr by the ordinary rules of conduct, or by the ordinary principles of morality. We cannot judge him even by the most ideal standard of right. He is placed far beyond either the contentions or the analysis of criticism. We might as well try to grasp the viewless breeze, as attempt to dissect the impalpable spiritualism of his nature and motives. The succession of outward circumstances which helped to strengthen and stimulate his resolves we are in some measure able to trace; his inward growth is utterly removed from the limits of our discernment. Those who have something of kindred powers and tendencies may conjecture his spiritual progress from an introspection of their own. To those who have not this kindredness, the martyr is only a preposterous exhibition of insanity. For, to the mass of human beings, all that is not explicable by some of the usual maxims of conventionalism, is folly or madness. And such kindredness is almost as rare as martyrdom itself. It may be thought that this assertion is disproved by the honours that men willingly and lavishly pay to those whom they recognise as martyrs. But here it is not martyrs or martyrdom that they venerate, but the accidental associations of a material kind that have gathered round them. It is manifest, I think, beyond the intrusion of dispute, that our fellow-creatures are disposed to reverence and to glorify most that which nearest resembles the quality in the development of which they imagine they could easiest become conspicuous. To believe then, that as a whole they are capable of reverencing, or of glorifying the martyr, is to believe a consequence for which nothing in their habits, dispositions, or training could account. There is an unconscious sophistry in this matter, as there is in so many of the operations of the mind. And it is these unconscious sophistries,

far more than depravity or obtuseness, that render it so difficult for our brethren to perceive truths, or to be truths. The mental tortuosity in the present case is the confounding of the fascination excited by the picturesque aspects of martyrdom, and by the renown with which, in the memories of earth, martyrdom is enshrined, with a comprehensive appreciation of martyrdom's significance. When men think of the martyr, they think of the physical privations and sufferings to which he has been exposed; of the dungeon's gloom into which he has been plunged; of his bloody death amid a throng of excited spectators; of the homage that poets and historians, and a grateful posterity have poured upon his name. But of the soul that enabled him to endure all his trials with an undaunted brow, and an unwavering heart, they think not, and they are incapable of thinking. The martyr to them is a dramatic fact, not a spiritualistic idea. What constituted his martyr spirit never enters into their thinkings; their fancy is possessed by a beautiful picture, and this they mistake for the deep element of an abiding enthusiasm. And this mistake is often the cause of a still more fatal mistake. Men of an impulsive and imaginative character, witnesses of the earnestness with which the people apparently do homage to the transcendant beauty of martyrdom, rush into deeds that hurry them to destruction, while neither constitutionally nor habitually have they the moral fitness for the martyr's struggles, or the martyr's death. The whole records of our race are filled with such examples; examples of men good and ardent, but feeble and irresolute, who have miscalculated their own moral energies, by miscalculating the moral energies of mankind. In times of revolution this is frequently and strikingly the case. The spectacle of an entire community, roused from the slumber of ages, to cast aside the most crushing of their oppressions, is a sublime and a holy spectacle. And the thunder of falling thrones, and of falling prisons, prolonged by the echoing voice of the emancipated masses; and the wild and rapid gathering in public places of countles multitudes, madly joyous with recent victory, and whom a few hours have taught to be the bravest of soldiers;

and the glad and unsophisticated welcome to some popular leader who has faced the darkest perils, and led the boldest assaults; and the applause that greets every sentence that falls from some favourite orator as he prophesies a political millenium; and the deliberations, generous and daring, if not wise, of the unanimously chosen assembly to whom government has been committed; and the hope, and rapture, and love that gleam on every face, and dance on every hearth; all this, and much more than all this, possesses even for the coldest an irresistible excitement. What, then, must it be to the warm-hearted, and the warm-fancied, who have dreamt of it for years as of an all but unrealizable paradise? A strange whirl of overwhelming sensations that blinds their discernment, and makes prudence, and caution, and reflection, and moderation, seem crimes against the glory of their country, and the liberties of earth. Recklessly they plunge into the hottest of the turmoil, and find, but find too late, that they have been believing in a delusion, and they pay with their blood the penalty of their inconsiderate belief. Truth, indeed, and freedom and progression are not a delusion; nor are the eternal rights of humanity a delusion. God forbid that they should ever be considered as such. But the momentary burst of enthusiasm on the part of a people burning with the fever of revolution, is a delusion, and a delusion of the fatallest kind. And, for the honour of martyrdom, let us not profane the sacred name of martyr in applying it to those who die for their belief in that delusion. Sincere, earnest, disinterested, I readily grant them to be. I grant with as little hesitation, that their death does advantage the cause of man. But martyrs most surely they are not. For what is a martyr? He whose motives are placed beyond the reach of excitement; who is neither thwarted by human disapprobation, nor impelled by human applause; whose faith, deep, strong, and stern, has no tincture of fanaticism; whose courage is the result of principle, not of animal stimulation; whose individuality is irresistible, because the abnegation of the individual; and who consecrates himself in his wholeness, in his heart and brain, and effort, to an idea heedless of

the accidents that may cross him in his attempts at its realization. This is the martyr, this, and only this. The apostle works for immediate effect; the prophet for remote effect; the martyr works for both, by working consciously for neither. An author of growing celebrity, Thomas Carlyle, and whom I sincerely revere as one of the most original and most suggestive of living authors, has attempted to shew, that one prominent characteristic of genius is its unconsciousness, its unawareness that it is genius. Now, though I scarcely agree with his theory on this point, still there is a truth in it, which he has only spoiled by trying to build it into a system; following in this, what, in spite of his German imbuing, he follows in many things, the bent of his Scotch nature, and the influence of his Scotch education. Genius is not unconscious, if by this is meant, that he who is the personal historical developer of that genius, knows nothing of the gorgeous inestimable gems, whose worth it is his aim to establish, and whose brilliancy it is his aim to unfold. But genius is unsconscious, if it is meant that its actual living palpable manifestator is so absorbed in the successive manifestations, as to care little or nothing for the estimate that may be formed respecting them. Partially true, however, as the assertion of unconsciousness may be touching genius, it is altogether true touching martyrdom. For martyrdom is moral genius; and it admits not of the exceptions and modifications with which intellectual genius cannot dispense. The reason why? Intellectual genius is unable to enter on its mission without an adoption of conventional apparatus and appliances. Shakspeare could not compose a drama; Milton could not compose an epic poem, without in some measure following the rules applicable to the drama and the epic poem. So far Shakspeare and Milton were the unavoidable slaves of an artificial standard and an intellectual tyranny. From this artificial standard, from this intellectual tyranny, the moral genius, the martyr is freed; for his career of martyrdom, in his death of martyrdom, he is guided by no laws but the laws of his conscience; and conscience cannot be artificial or conventional. The martyr may

know of martyrs previous to himself; but such knowledge is neither the cause nor the enlightener of his martyr duty. He would feel an equal obligation to sacrifice—the sacrifice for an idea—even if similar sacrifices had never shivered into utter chaos, the egotisms of a corrupt society. It would be just as rational to suppose that God is always occupied with the thought that he is God, as to suppose that the martyr, who is the nearest approximation to God, is always occupied with the thought that he is a martyr. I have no doubt that there are persons who imagine that the Deity devotes as much time to the analysis of his own attributes, as ontologists and theologians devote. Whereas in any case, the more there is of consciousness, the less there must be of the consciousness of a consciousness. And the Deity being all consciousness, can have no consciousness of his consciousness. And the martyr being as nearly all consciousness, as a creature of the Deity can be, can only have the smallest imaginable consciousness of a consciousness. This may seem exceedingly obscure. But it has no real obscurity. It is obscure, simply, because I am delineating the martyr; and as you are neither martyrs, nor have the kindredness to appreciate the martyr spirit, it must be obscure; since, according to the proposition that I have already made, all is obscure where there is not a resemblance of nature to know, to seize, and to sympathize. Why then utter what is obscure? Not on account of its obscurity, but on account of the potency of my words, as possibly applicable to some martyr spirit among my audience, that does not yet perceive clearly and impellingly its martyr mission.

That martyrs, such as I have described martyrs to be, existed previously to Jesus, is altogether questionable. He was the first true martyr; and in some respects, we may say, that he was the last. First, however, he certainly was. Before him great and good men had lived and died for the truth. But the intellectual comprehension; the moral elevation; the abnegation of self which Jesus evidenced, none had ever antecedently displayed. And if we consider the systems of religion, of morality, and of philosophy, that

prevailed up to our Saviour's time in all countries, and especially in Judea, it will be evident to us, that martyrdom was all but an impossibility. The Mosaic legislation, whatever its merits may be, and they are merits which I willingly recognise, is altogether based on the idea of punishment and reward. There is scarcely one of its commands which does not conclude with a threat or a promise. It would be absurd to blame Moses for this; for the people for whom he legislated were incapable of understanding, or of acting upon anything higher or better. His countrymen were gross, rude, material, and ignorant; and he had all these their characteristics vividly present to his mind, when compacting his code of laws. In the transition from semi-barbarism to a state of comparative refinement, it is something to bring the nation that is undergoing the process under the systematic controul of such motives as hope and fear. Fearing nothing, hoping nothing, either legislatively or religiously, such are all nations before a lawgiver appears. Superstitious dreads, appalling traditions, indeed they have, but these cannot be organized into a habitual guidance of the conduct. When the lawgiver arrives, a man with the hero's energy, the philosopher's insight, the prophet's devotedness, his first endeavour is to lead away his people from their traditions and superstitions. This work done, or partially done, the more arduous work remains, to give the people laws which have a symmetrical relation, and which form alike a body of teachings for religious doctrine, moral discipline, political obedience, social controul. For the infringement of any of those laws, the lawgiver offers, and as a wise man can only offer, the infliction of some temporal pain. If he speaks of bliss or of woe beyond the grave, he introduces them only as secondary motives. But such motives take a more marked prominence as the nation advances in civilization. And the mortal, and the immortal in punishment and reward, the human and the divine, come by degrees to act together. Yet, though there is the growing presence of immortality as a motive, yet no high order of spiritual facts, or spiritual ideas, is identified therewith. Immortality to un-

spiritualized nations is but a dim groping after a prolongation of life, and an expanded field for the future activities of selfishness. The history of the Jews illustrates these assertions. We do not know whether Moses did or did not teach them the belief in immortality. But we know that he impressed upon them, with all possible earnestness, the feeling, the thought of temporal punishment, and temporal reward; and we know that immortality had a gradual growth as a national belief up to the appearance of Christ. Much, then, as I am disposed to revere the Jewish prophets, and they deserve the truest veneration, I cannot help perceiving that the ideas on reward and punishment which their nation entertained, and in the midst of which they were educated, utterly incapacitated them from entertaining the lofty conceptions, and fulfilling the sublime requirements of martyrdom. Their preserved productions sufficiently prove, by their terrific threats, and their gladdening promises, that punishment and reward embraced the only order of motives with which they were acquainted. Now this was an order of motives that Jesus sought completely to banish. There is nothing so evident to an unbiassed reader of the gospel, as that Jesus decidedly and unequivocally taught that the mind is its own heaven and its own hell, and that apart from this heaven and this hell, no reward or punishment is really attainable. This doctrine includes, as its natural accompaniment, the spirituality of the soul, and the solemn and unvarying authority of conscience. And martyrdom was evolved in the person of Jesus as the practical and necessary result of a spiritual conscience, finding its bliss, or its woe, in itself, and not in any external cause. In so far, then, as the professed followers of Jesus seek for motives in outward circumstances, or in a future state, in so far they are returning to the old Jewish system which Jesus came to explode. In so far as they seek for motives alone in the praise or the blame of their own hearts, in so far they are martyrs, and worthy to name themselves with the name of Jesus. It is strange and painful alike that, after eighteen hundred years, the idea of the

absolute innerness of the kingdom of God should be almost as little understood as by the Jews of our Saviour's time; it is strange and painful that the cross, the symbol of martyrdom, should have universal reverence, while martyrdom itself, and Jesus, its personification, are unknown, or grossly misapprehended.

The influence of the martyr as an agent of civilization is, in fact, the influence of the character of Jesus, since Jesus first walked by the shores of Galilee, where that character has been rightly appreciated, and consistently followed, as an example. And though the catalogue of true martyrs travelling wholly in the steps of the Redeemer is lamentably small, yet the number is not small who have been inspired and purified by Christ's martyr spirit. Though few have seen his martyrdom in the grandeur of its spiritualism, yet many have seen it, and followed it, in the energy of its obligation. And those who have neither seen it, nor followed it, have been unconsciously influenced by those who have. The most wonderful thing about the Christian religion, proving to any but the most obstinate infidel its divine authority, and its miraculous power, is, that all its prominent truths, though apparently forgotten or denied, have yet had a wide and resistless empire on earth; while the preposterous falsehoods which sects have substituted for such truths, have been in a great measure practically inoperative for evil. Spiritualism, conscience, internal responsibility, and reward, sacrifice, these are the salient and constituent points of Christianity; and they have been rarely and vaguely uttered in the heart of man; yet they have gone forth with a potency marvellous and incalculable to change and to save. If any ask for proofs that Christianity is true, I point to this everlasting miracle. And it is a miracle that is far less observable in the public institutions, and the public relations of society, than in private and domestic life. There are still political and social anomalies as before the appearance of Christianity. Government is still in most countries selfish and oppressive; and slavery in many forms still fetters man, and blasphemes the benign providence of God. But if we turn our gaze from these public wrongs and

iniquities to that which is the true scene of the Christian religion, the homes of Christian countries, we see that there its most operative powers have lavishly fallen. The plans and the practices of government, commercial arrangements and transactions, may shew us little of the martyr spirit; yet there is scarcely a family, however disunited, or a hearth, however desecrated by cruelty or by crime, where the martyr spirit in some of its manifold blissful embodiments does not dwell. And Christian homes are not merely made beautiful by the spirit of sacrifice, it is that sacrifice which constitutes them homes. The ancients had no homes; their life was all an outward life; and one main cause of this was, that they had no system of religion, philosophy, or morality, teaching them the sacrifices that give to home its rapture and its holiness. Every Christian home is therefore a refutation of the calumny that Christianity has been a failure. Christ came to reveal, to embody, to consecrate the idea of martyrdom; the homes of Christian lands are temples of martyrdom. And doubt not, my friends, that what Christianity has so effectually accomplished for the homes of the world, it will finally accomplish for all social and political relations and institutions. Martyrdom will yet become the universal idea, and Christ the catholic emblem of catholic sacrifices. You ought, my friends, to hail with joy this regeneration which is so incontrovertibly destined to man. But you ought to do more than hail it, you ought to hasten it by yourselves putting on the martyr spirit. And there is another mode by which you can as potently hasten it, and that is, by the proper education of your children. Banish entirely from their training the old Jewish system of reward and punishment. It is as inapplicable to perfectible individuals as to perfectible nations. Pervade your children's existence with the Christian principles of spiritualism, conscience, sacrifice; they may not then become the wealthy and the mighty, but they will have the martyr spirit of Jesus, and the martyr's indestructible happiness.

EXAMINATION OF ROUSSEAU'S DOCTRINES CONCERNING THE INFLUENCE OF ART, AND SCIENCE ON THE WELL-BEING OF MAN.

By Johann Gottlieb Fichte.

Translated from the German.

[The following pages contain the fifth and last of a short series of *public* lectures delivered at Jena, in the summer of 1794, on the "Vocation of the Scholar." In the preceding lectures Fichte has set forth, with that energy of thought and fervency of style, which are his distinguishing characteristics, the vocation of man as an individual, and as a member of society; the sources of the different conditions of men in society, and the duties arising from these distinctions; and, lastly, the vocation of that particular class whose separate calling has its origin in the common desire of man *to know*,—and who have chosen the acquisition and imparting of knowledge as their share of the general labours of their race. Assigning to the duties of the scholar, as the guide and teacher of mankind, the highest place among the varied forms of human activity, and to the scholar himself in so far as he worthily fulfils these, the most honourable place in human society,—he proceeds in the lecture, which is now transferred to the pages of this periodical, to take a general survey of the results of his previous discourses, illustrated by contrast in an examination of Rousseau's views of the nature and duties of man. Trans.]

The combating of error is of no important advantage in the discovery of truth. If truth is once derived by just deductions from its essential principles, everything opposed to it, must necessarily and without express refutation, be false; and if the whole path, which must be traversed in order to arrive at certain knowledge, lies clear before our view, we can at the same time easily observe the by-ways which lead from it towards erroneous opinions, and shall even be able readily to indicate to every wanderer the precise point from which he has gone astray. For every truth can be derived

only from one fundamental principle. What that principle is,—for each problem of human knowledge,—belongs to a fundamental philosophy to declare. How each principle should be followed out to its consequences, universal logic must teach; and thus the true as well as the false way is readily discovered.

But the consideration of opposite opinions is of great value in imparting distinct and clear views of discovered truth. In comparing truth with error, we are obliged to note with greater accuracy the distinctive marks of both, and our conceptions of them acquire a sharper precision, and a greater clearness. I now avail myself of this method to give you a short and plain view of what has been already brought forward in these lectures.

I have placed the vocation of man in the continual advancement of culture, and in the harmonious development of all his faculties and wants; and I have assigned to that class, whose duty it is to watch over the progress and harmony of this development, a most honourable place in human society.

No man has opposed this truth more decidedly, on more plausible grounds, or with more powerful eloquence than Rousseau. To him the advancement of culture is the sole cause of all human depravity. According to him there is no salvation for man but in a state of nature; and—what indeed flows most accurately from his principles—that order of men who most promote the advancement of culture—the scholar—is at once the source and centre of all human misery and corruption.

Such a theory has been propounded by a man who has himself cultivated his mental faculties in a very high degree. With all the power which he acquired by this superior cultivation, he laboured, wherever it was possible, to convince mankind of the justice of his doctrines, to persuade them to return to that state of nature which he so much commended. To him retrogression is progress, and that forsaken state of nature the ultimate end which a now marred and perverted humanity must ultimately attain. Thus he does precisely that which we do,—he labours in his way to ad-

vance humanity, and to aid its progress towards its highest end. He does that precisely which he himself so bitterly censures; his actions stand in opposition to his principles.

This contradiction is the same which reigns in his principles themselves. What excited him to action but some impulse of his heart? Had he examined into this impulse, and placed it along with those which led him into error, he would then have had unity and harmony both in his actions and in his principles. If we have reconciled the first contradiction, we have, at the same time, reconciled the second; the point of union of the first, is likewise that of the second. We will discover this point, we will solve the contradiction, we will understand Rousseau better than he understood himself, and we will detect him in perfect harmony with himself and with us.

Whence did Rousseau obtain this extraordinary theory, maintained indeed partially by others before him, but in its completeness so perfectly opposed to common sense? Did he deduce it by reason from some higher principle? Oh no! Rousseau has not penetrated on any side to the confines of human knowledge; he does not appear ever to have proposed such a question to himself. What truth he possessed he founded immediately upon his feelings, and his knowledge has the faults common to all knowledge founded on mere undeveloped feeling, that it is partly *uncertain*, because man cannot render to himself a complete account of his feelings; the true mixed up with the untrue, because a judgment resting upon feeling alone, regards as of like meaning, things which are yet essentially different. Feeling does not err, but the judgment errs, because it misinterprets feeling, and mistakes a compound for a pure feeling. From those undeveloped feelings, upon which Rousseau rests his reflections, he proceeds with perfect justice; once in the region of syllogisms, he is in harmony with himself, and hence carries the reader, who can think with him, irresistibly along. Had he been able to allow his feelings to influence the *course* of his inquiries, they would have brought him back to the right path, from which they first led him astray.

To have erred less than he did, Rousseau must have possessed either more or less acuteness of intellect than he actually did possess; and so he who reads his works, in order not to be led astray by them, must possess either a much higher or a much lower degree of acuteness than he possessed, he must either be a complete thinker, or no thinker at all.

Secluded from the great world, and guided by his pure feeling and lively imagination, Rousseau had sketched a picture of the world, and particularly of the station of the scholar, with whose labours he especially occupied himself, as they should be, and as they necessarily must and would be, if they followed the guidance of common feeling. He came into the great world; he cast his eyes around him, and what were his sensations when the world and its scholars as they actually were, met his gaze! He saw at its most fearful extreme, what every one may see who turns his eyes towards the scene, men bowed down to the dust like beasts, chained to the earth, regardless of their high dignity and the divinity within them; saw their joys, their sorrows, their whole existence dependent on the satisfaction of base sensuality whose demands rose higher with every gratification; saw them careless of right or wrong, holy or unholy, in the satisfaction of their appetites, and ever ready to sacrifice humanity itself to the desire of the moment; saw them ultimately lose all *sense* of right and wrong, and place wisdom in selfish cunning, and duty in the gratification of lust; saw them at last seek their glory in this degradation, and their honour in this shame, and even look down with contempt on those who were not *so* wise, and not *so* virtuous as themselves; saw those who should have been the teachers and guides of the nation sunk into the accommodating slaves of its corruption, those who should have given to the age the character of wisdom and of earnestness, assiduously catching the tones of the reigning folly and the predominant vice; heard them ask for the guidance of their inquiries, not, Is it true? is it good and noble? but, will it be well received?—not, what will humanity gain by it? but what shall I gain by it? how much gold, or what prince's favour, or

what beauty's smile ?—saw them even look on this mode of thought as their highest honour, and bestow a compassionating shrug on the imbeciles who understood not like them to propitiate the spirit of the time ; saw talent, and art, and knowledge, united in the despicable task of extorting a more delicate enjoyment from nerves already wasted in pleasure, or the detestable attempt to palliate, to justify human depravity, to raise it to the rank of virtue, and wilfully demolish every thing which yet placed a barrier in its way ; saw at last,—and learned it by his own unhappy experience,—those unworthy men sunk so low that the last misgiving which truth once produced within them, the last doubt which its presence called into being, having utterly disappeared, they became quite incapable of even examining its principles ; that even with the demand for inquiry ringing in their ears, they could only answer, " enough, it is not true, we do not wish it to be true, for it is no gain to us." He saw all this, and his strained and excited feelings revolted against it. With deep indignation, he rebuked his age.

We blame him not for this sensibility, it is the mark of a noble soul : he who feels the godlike within him, will often sigh upwards to the eternal Providence : " These then are my brethren ! these the companions whom thou hast given me on the path of earthly existence ! Yes, they bear my shape, but our minds and hearts are not related ; my words are to them a foreign speech, and theirs to me : I hear the sound of their voices, but there is nothing in my heart to give them a meaning ! Oh eternal Providence, wherefore didst thou cause me to be born among such men ? or if it was necessary that I should be born among them, wherefore didst thou give me these feelings, and longing presentiment of something better and higher ? why didst thou not make me like them ? why didst thou not make me base even as they are ? I could then have lived contentedly among them." Ye do well to reprove his melancholy, and censure his discontent, ye to whom all around you seems good ; ye do well to praise the contentment with which ye derive enjoyment from all things, and the modesty with which ye accept men as they are ! He would have

been as modest as ye are, had he been tormented with as few noble aspirations. Ye cannot rise to the conception of a better state, and for you truly the present is well enough.

In this fullness of bitter feeling, Rousseau was now incapable of seeing any thing but the object which had called it forth. Sensualism reigned triumphant, that was the source of the evil; he would know how to destroy this empire of sensualism at all hazards, cost what it would. No wonder that he fell into the opposite extreme. Sensualism shall not reign; it does not reign when it is destroyed, when it ceases to exist; *or* when it is not developed, when it has not acquired power. Hence Rousseau's state of nature.

In the state of nature the faculties peculiar to man shall not be cultivated, they shall not even be distinguished. Man shall have no other wants than those of his animal nature, he shall live like the beast on the meadows beside him. It is true that in this state none of those crimes would find a place against which Rousseau's feelings so strongly rebelled; man would eat when he hungered, and drink when he was athirst whatever he found before him, and when satisfied would have no interest in depriving others of that which he could not use himself. Once satiated himself, any one may eat or drink before him what and how much soever he will, for now he desires rest, and has no time to disturb others. In the anticipation of the future lies the true character of humanity; it is therefore the source of all human crime. Shut out the source, and the crime is no more; and Rousseau did effectually shut it out from his state of nature.

But it is also true, that as surely as man is man, and not a beast, he is not destined to remain in this condition. Crime, indeed, would thus cease, but with it virtue and reason too would be destroyed. Man becomes an irrational beast; there is a new race of animals, and men no longer exist.

There can be no doubt that Rousseau acted honourably with men, and endeavoured to live himself in that state of nature which he so warmly recommended to others, and shewed throughout every indication of

this desire. We may then put the question to him, what was it in truth which he sought in this state of nature? He felt himself imprisoned, crushed down by manifold wants, and, what is indeed the least evil for the majority of men, but the bitterest oppressions to such a man as he was—he was often seduced from the path of rectitude and virtue by these wants. Living in a state of nature, he thought, he would be without these wants, and be spared so much pain by the absence of their legitimate gratification, and so much yet bitterer pain from their dishonourable gratification. He would be *at peace with himself.* He also found himself oppressed on every side by others, because he stood in the way of the satisfaction of their desires. Man does not do evil in vain and for no purpose, thought Rousseau and we with him, none of those who injured him would have done so, if he had not felt these desires. Had all around him lived in a state of nature, he would have been *at peace with others.* Thus Rousseau desired undisturbed tranquility within and without. Well! but now we inquire farther, to what purpose would he apply this unbroken peace? Undoubtedly to that, to which he applied the measure of rest that did actually belong to him,—to reflection on his destiny and his duties, thereby to ennoble himself and his companions. But how was that possible in the state of animalism which he assumed, how was it possible without the previous culture which he could only obtain in the state of civilization? He thus insensibly transplanted himself and society into this state of nature, *with all that cultivation which they could only acquire by coming out of the state of nature;* he imperceptibly assumed that they had already left it, and had traversed the whole path of civilization, and yet had not left it, and not become civilized; and thus we have arrived at Rousseau's false assumption, and are now able to solve his paradoxes without any serious difficulty.

Rousseau would not transplant men back into a state of nature with respect to spiritual culture, but only with respect to independence of the desires of sense. And it is certainly true, that as man approaches nearer

to the highest end of his existence, it must constantly become easier for him to satisfy his sensual wants; that his physical existence must cost him less labour and care; that the fruitfulness of the soil will increase, the climate become milder, an innumerable multitude of new discoveries and inventions must be made to diversify and facilitate the means of subsistence; that further, as reason extends her dominion, the wants of man will constantly diminish in strength, not as in a rude state of nature, because he is ignorant of the delights of life, but because he can bear their deprivation; he will be ever equally ready to enjoy the best with relish, when it can be enjoyed without violation of duty, and to suffer the want of every thing which he cannot obtain with honour. Is this state considered ideal,—in which respect it is unattainable like every other ideal state, so is the golden age of sensual enjoyment without physical labour which the old poets describe. Thus what Rousseau, under the name of the state of nature, and these poets by the title of the golden age, place *behind us*, lies actually *before us*. (It may be remarked in passing that it is a phenomenon of frequent occurrence, particularly in past ages, that what we shall become, is pictured as something which we already have been; and that which we have to attain is represented as something which we have formerly lost; a phenomenon which has its proper foundation in human nature, and which I will explain on a suitable occasion.)

Rousseau forgot that humanity can and should only approach nearer to this state by care, toil, and struggle. Nature *is* rude and savage without the hand of man, and it *should be* so, that thereby man may be forced to leave his natural state of inactivity, and elaborate her stores; that thereby he himself, instead of a mere product of nature, may become a free reasonable being. He does most certainly leave it; he plucks at all hazards the apple of knowledge, for the impulse is indestructibly implanted within him, to be like God. The first step from this state leads him to misery and toil. His wants are awakened, and clamorously demand gratification; but man is naturally indolent and sluggish

like matter, from whence he proceeded. Hence arises the hard struggle between want and indolence; the first triumphs, but the latter bitterly complains. Now in the sweat of his brow he tills the field, and is irritated that it should bear thorns and thistles which he must uproot. Want is not the source of crime; it is the motive to activity and virtue; indolence, sluggishness, is the source of all crime. *To enjoy as much as possible; to do as little as possible*,—that is the desire of a perverted nature, and the various attempts made to fulfil it are themselves crimes. There is no salvation for man until this natural sluggishness is successfully combated, until he finds all his pleasures and enjoyments in activity, and in activity alone. To that end pain is associated with the feeling of want. It should rouse us to activity.

This is the object of all pain; it is peculiarly the object of that pain which we experience at every view of the imperfection, depravity, and misery of our fellow men. He who does not feel this pain, and this bitter indignation, is a mean-souled man. He who does feel it, should endeavour to release himself from it, by directing all his powers to the task of improving as far as possible all within his sphere and around him. And even supposing that his labours should prove fruitless, and he should see no use in their continuance, still the feeling of his own activity, the sight of his own power which he calls forth to the struggle against the general depravity, will cause him to forget this pain. Here Rousseau failed. He had energy, but energy rather of suffering than of action; he felt strongly the miseries of mankind, but he was far less conscious of his own power to remedy them; and thus as he felt himself he judged of others; as he conducted himself amid his own peculiar sorrows, so did humanity at large, in his view, endure the common lot. He took account of its sorrows, but he forgot the power which the human race possesses, to help itself.

Peace be with his ashes, and blessing upon his memory! He has done his work. He has awakened fire in many souls, who have carried out what he began. But he wrought almost without being conscious of his

own influence. He wrought without intending to rouse others to the work, without weighing their labour against the sum of general evil and depravity. This want of endeavour after self-activity reigns throughout his whole system of ideas. He is the man of passive sensibility, not at the same time of proper active resistance to its power. His affections led astray by passion become virtuous; but we do not rightly perceive how they become so. The struggle of reason against passion, the victory, gradual, slow, and gained only by exertion, labour, and pain; that most interesting and instructive of all spectacles he conceals from our view. His pupil is developed by himself alone. The teacher does little more than remove the obstructions to his growth, and leaves the rest to the care of nature. She must henceforth and for ever retain him under her guardianship. The energy, ardour, and firm determination to war against and to subdue her, he has not taught him. Among good men he will be happy, but among bad,—and where is it that the majority are not bad,—he will suffer unspeakable misery. Thus Rousseau throughout depicted reason *at peace*, but not *in strife;—he weakened sense instead of strengthening reason.*

I have undertaken the present inquiry in order to solve the famous paradox which stood so directly opposed to our principles, but not for that purpose alone. I would at the same time shew you by the example of a great man of our own age *what you should not be.* I would, by his example, unfold to you a true lesson for your whole life. You are now learning by philosophic inquiry what the men should be, with whom you have not yet generally entered into any near, close, and indissoluble relations. You will soon come into closer relations with them. You will find them very different in reality from what your philosophy would have them to be. The nobler and better you are yourselves, the more painfully will you feel the experience which awaits you;—be not you overcome by this pain, but overcome it by action. It does not exist without a purpose; it is a part of the plan of human improvement. To stand aloof and lament over the corruption of man, without stretching forth a hand to diminish it, is weak

effeminacy. To cast reproach and bitter scorn on man, without shewing him how he may become better, is unfriendly. Act! act! it is to that end we are here. Should we fret ourselves that others are not *so* perfect as we are, when we ourselves are only *somewhat more* perfect than they? Is not this our greatest perfection,—the vocation which has been given to us,—that we must labour for the perfecting of others? Let us rejoice in the prospect of that widely extended field which is offered to our cultivation! Let us rejoice that power is given to us, and that our task is infinite! W. S.

UNITARIAN CHAPELS IN THE COLONIES.

To the Editor of the Christian Pioneer.

Sir,—Some friends to the diffusion of Unitarian Christianity at home and abroad, feel very desirous to know *what Unitarians, and Unitarian families have emigrated* to Australia and New Zealand. I have been requested to obtain such information, so far as possible, while taking commercial tours through Great Britain, and by addressing parties likely to feel interested in the inquiry. My success has been very limited at present, but should you deem this letter worthy a place in the Pioneer, I hope it may be a means of awakening the attention of some *zealous Unitarians* to the importance of embracing opportunities which *now* present themselves, of aiding the cause of Unitarian Christianity in districts free from the disadvantage of a dominant sect.

A gentleman of Halifax has offered to give a piece of land for an Unitarian chapel in Adelaide, South Australia, and to raise in England a portion of the fund needful to erect a suitable edifice.

I could mention the names of a *few* Unitarian residents there, but surely there are many others; and it will be well for those at home, who feel anxious for the spiritual improvement of their kindred or friends, to communicate their names, and any interesting particulars as to their present position. The names of parties suitable for trustees are required.

The New Zealand Company, when issuing "terms for the purchase of lands in Nelson Settlement," engaged to appropriate £15,000 to religious uses and endowments for colonists *of all denominations*; £15,000 to the establishment of a college, &c. &c.

The present is the most suitable period for our denomination to aim at establishing a claim to a portion of the fund, as an individual is willing to give a piece of land for a chapel, provided he can ascertain that a sufficient number of Unitarians have emigrated to that settlement, to render such course justifiable.

The Episcopalians have already obtained a grant of £5000, so that no time should be lost by our despised sect.

Whatever may be the number of Unitarians who have left the United Kingdom, for Adelaide, Wellington, or Nelson, it is well known that many who still reside in this part of the world have purchased land in those distant towns, and such of them as value their religious views, so as to feel the responsibility of aiding in their diffusion, will perhaps now step forward.

Yours, respectfully,

CHARLES LLOYD jun.
of Bromsgrove Street, Birmingham.

ABERDEEN, *March* 6. 1842.

MYSTERY AFFORDS NO ARGUMENT TO PROVE THE DOCTRINE OF A TRINITY.

"Wherefore God also hath highly exalted him, &c."—Philip. ii. 9.

THESE words plainly imply that God and Christ are two distinct beings, that Christ is a being distinct from, and inferior to the God that highly exalted him. This is a truth so self-evident, that to deny it, we may as well deny that two and two make four. To speak of Christ's human nature is nothing to the purpose. It was not the human nature that humbled itself to take human nature. God highly exalted him, and him only that humbled himself to take a servant's form. It was not the form he exalted, but him that took the form.

This is unquestionably the fact, and all the attempts made to evade it by the abettors of the common system only involve them in a mass of quibbling and equivocation. The stale device of mystery to which they resort as a plea for their system, does them no good. Nature, to which they appeal for mystery, is full of secrets, but no mysteries of their kind which are palpable contradictions. Besides, whatever mysteries may be in nature, no philosopher appeals to mystery for the support of any theory of the laws of nature, nor would he be listened to for a moment if he did, and to appeal to mystery to support contradictions, is the high road to cut all science up by the root, to crush the human intellect, and bury the world in darkness and superstition. It is in vain, then, for our opponents to advance such a plea for their favourite theory, a plea which they themselves would scorn to advance for any theory in any other branch of science whatever.

By their constant appeals to the mysteries of nature, they would seem to insinuate that we denied mystery in the nature of God, while we were forced to admit it in his works; or that we reasoned concerning the one in a way inconsistent with our reasonings concerning the other. The very opposite of this is the fact. We admit mystery in the nature of God as freely as they do, but deny mystery as an argument for any theory of man's invention concerning that nature, the same as we do concerning every law of nature. It is one thing to admit mystery in the nature of God, and another to admit mystery as an argument for man's absurd opinions concerning that nature. The cases are wide as the poles asunder. In all this we are perfectly consistent, and desire our opponents to shew where their consistency lies. At the same time, of this their favourite theme, we would remind them that mystery is Babylon's matter, the chief corner stone of bigotry and priestcraft, their golden image, which, like Nebuchadnezzar, they have set up, and commanded all under pain of death to adore; and when they could not command fire from heaven, they have kindled their own fires on earth to consume those who would not fall down and worship,—

> " When their drum beat at dead of night,
> Commanding fires of death to light
> The darkness of the scenery."

And truly it was dead of night, and a dark moral scenery indeed, where such scenes were acted. And though it be far from what we would attribute to modern Trinitarians generally, yet there still subsists a class of them even to this day, who have lately declared, that with a fork they would pitch the heretics into the fire.* Such are the tender mercies of bigotry, which, of all creatures, is the most tenacious of life.

Let its advocates say what they may, the notion of a Trinity is but a human theory, and like every other theory, must be tried by the principles of sound reasoning, without appeals to mystery or mystification of any kind. Indeed, their continual talk of mystery amounts to little else than this modest proposition, that as we cannot comprehend the works of God, and still less God himself, so we should not venture to question their opinions concerning God; a proposition to which we at once demur, and maintain that we have a right and a duty upon us to " prove all things, and hold fast that which is good." Besides, from the premises of our opponents, the more legitimate conclusion to be drawn, and the more moderate one, too, would be that of the sceptic; namely, that as we can comprehend nothing, and know nothing fully, so we should believe nothing fully, but maintain a cautious universal doubt, a conclusion, alas! to which there is reason to fear that too many have been driven by the hard and tremendous thoughts of God, to which the notion of a Trinity has given birth. Witness, in particular, their heart-withering and terrific notions of original sin and predestination; of a non-elect world of mankind to eternal torment, their wild absurdities of transubstantiation, of worshipping and praying to the Virgin Mary, under the profane heathenish titles of " *Holy Mother of God*," and " *Queen of Heaven*," with a mass of other nauseous

* This, I am credibly informed, was lately declared by some of the members of a *Cameronian* presbytery in Ireland. It is but justice to the rest of the members to state, that they were opposing the monstrous principle, and that their opposition gave rise to the above declaration in favour of it.

matter of the same kind, all finding a ready plea in mystery, and being the very flower and first-fruits of Trinitarianism, as it first began to appear in maturity in the days of Chrysostom, Jerome, and Augustine. The truth is, that once admit mystery as an argument for one opinion, and there is no opinion, however absurd, that may not claim the same privilege.

Whatever the Scripture says about mystery, it no where represents the unity of the *one God* as a mystery, any more than the unity of the *one Lord*, the *one faith*, the *one baptism*, or any other unity whatever. It makes no distinction between the numerical oneness of God, and that of any other single intelligent being in the universe. When it speaks of *one man*, nobody doubts the meaning, or talks of mystery; and when it speaks of *one God*, its sets no guard or limitations in the one case more than the other. It asserts God to be one in the common numerical sense of the term, in opposition to polytheism, which asserts the contrary, that there are more gods than one. Moreover, the Scripture having once asserted that God is one, never varies from that assertion, nor even stops to explain it, but leaves it wholly to ourselves to determine the meaning of the word *one*, or in what sense God is one. And the question then is, in what sense ought we to take the word *one*, as applied to God? whether in the plain popular sense that a child would think of on hearing of "*one God and Father*, or in the complex speculative Trinitarian sense, that no child or plain person would think of without suggestion from some other source than Scripture? I affirm, in the plain popular sense, without a doubt, as the Scriptures are invariably written in the plain popular style, for the use of plain illiterate people, for little children and those like them, for the mass of mankind, who are incapable of entering into any far-fetched abstruse speculation, especially where nothing of the kind is suggested to them. While the Scriptures of the Old Testament often expostulate with heathens for their polytheism, and tell them most expressly that there is but one God, they never give them the most distant hint of his being a Trinity, *three in one*, or one in any

other than the common popular sense in which they were accustomed to take each of their own gods by himself as one, or *one undivided person*, in the Unitarian sense. And unless the heathen were accustomed to view each of their own false gods as a Trinity, it is impossible they could otherwise, from all that the Bible says to them on the subject, conceive to themselves the notion of the true God being a Trinity, without giving way to a new imagination, alike unheard of in the Bible and their own system. No child or unprejudiced person, in reading the Scriptures by himself, ever imagines God to be one in any other than the common or numerical or Unitarian sense. When he reads in his Bible "that there is but *one God and Father of all*," he never dreams of his heavenly Father being a Trinity, any more than his earthly father. He never thinks of his heavenly Father any otherwise than as a Unitarian, till he has been taught his mistake by some book, or creed, or advocate of Trinitarianism. Never, till then, does he find out his mistake, however often, or however carefully he may read his Bible. He may find many things there to puzzle him, but never does that theory occur to him without suggestion from some foreign quarter. Indeed it were most unlikely, if not morally impossible, that a doctrine which took centuries of subtle speculation and discussion among learned theologians and casuists to bring it to its present state of perfection, should be stumbled upon in a lifetime's reading of the Bible alone by plain illiterate people that had never heard of such speculation. The hard, perplexing, unscriptural terms which their doctrine so much requires for explaining it, put it far enough beyond the reach of common people to think of from the bare words of scripture, and, apart from all other considerations, go very far indeed to satisfy my own mind, that as their doctrine cannot be expressed in scripture language, so it is destitute alike of scripture foundation. It must be allowed upon all hands, that the Bible says nothing about mystery or Trinity in the unity of God; and where, then, is the right of man to foist in mystery and Trinity where God has said nothing of either; and then to condemn his fellow man who cannot fall down and

worship the idol of his imagination? In a word, while Trinitarians will have God to be a Trinity, *a three-one God*, the Scriptures never speak of such a thing, but always represent God simply as *one*, without the least mention of *three*,* or any number but ONE. We therefore hold fast the Scripture number, and determinately reject all attempts to add to it, or to make God a being of any number but *one*. "*To us there is but one God, the Father*, of whom are all things." "There is *one God and Father of all*, who is above all, and through all, and in us all." "There is *one God, and one Mediator between God and man*, the man Christ Jesus."

"Why callest thou me good? there is none good but one, that is God." This was the answer of Christ himself to the young man that asked him, "Good master, what good thing shall I do that I may inherit eternal life?" The common system to evade the plain obvious meaning of this passage, is obliged to have recourse to an exposition, such as no unprejudiced person would think of, and which involves in it the following most shocking consequence, viz. that though the Saviour is said to have beheld and loved this young inquirer after eternal life, yet, from some cause or other, he wilfully concealed from him the only means of obtaining it; first, by disingenuously disclaiming his own true character and deity, keeping the man ignorant of what he essentially needed to know in order to life; and, secondly, by deceiving the man with a false answer to his question,—"If thou wilt enter into life, keep the commandments,"—this being, according to our opponents, a false and impossible way of obtaining life since the fall of Adam. Now, sooner than attribute in any shape, or under any pretence, such monstrous duplicity to the faithful and true Witness, who certainly had the words of eternal life, I will throw all creeds and confesssions of men overboard at once, and leave them to sink or swim as they may, and will cleave to my Bible alone as the creed of my youth, that first taught me to think of my heavenly Father as one, and one only of absolute, eternal, and fearless goodness; and that the

* The text of 1 John, v. 7, about "*three that bear record in heaven*," is spurious, and has been unanswerably proved to be so.

sure way of entering into eternal life, is to keep his commandments, whose commandments are not grievous, but whose yoke is easy, and his burden light. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." T. G.

ELLON, *August* 28. 1841.

"PEOPLE'S EDITION" OF CHANNING.

To the Editor of the Christian Pioneer.

MY DEAR SIR,—I have lately been urging upon our brethren in this part of the empire, the importance and the practicability of publishing Channing's complete works, at such a price as to place them within the reach of the poorest of our people.

A respectable printer has informed me, that if three-fourths of the impression were subscribed for, he could issue an edition of three thousand for *Three Shillings* per copy to ministers ordering directly from himself.

I have guaranteed, for my people and myself, to take one hundred copies. *If twenty other congregations or ministers do the same, our desire is fulfilled.*

I cannot find words to express my sense of the importance of this project, but earnestly recommend it to the attention of my brother ministers, and my personal friends in Scotland; from any of whom I shall be happy to receive a statement of the number of copies of which they can guarantee the sale.

I am, my dear Sir, your friend and brother,

ROBERT E. B. MACLELLAN.

BRIDPORT, 10*th March* 1842.

MONTHLY RECORD.

April 1. 1842.

Birmingham Unitarian Domestic Missions Society.—The second anniversary sermons in aid of the funds of this interesting and important institution, were delivered on Sunday, Feb. 13, by the Rev. Samuel Martin of Trowbridge, in the morning, at the Old Meeting-house, and, in the evening, at the New Unitarian Chapel, Newhall Hill; the use of these places of worship having been kindly granted for the purpose. The morning's discourse was founded on the words of the Psalmist, "No man cared for my soul," and was an earnest and deeply affecting appeal on behalf of neglected and suffering humanity. The preacher, after describing the want and wretchedness to be found in the miserable dwellings of the poor in large towns, and the almost total darkness of the understanding which too generally prevailed among that destitute portion of our brethren—enforced, in eloquent and touching language, the duty of professing Christians to aid, according to their means and abilities, in ameliorating the condition of those who are pressed down by evil circumstances, surrounded by evil examples, and subject to none but evil influences; who are outcasts from the pale of Christian hopes and Christian privileges, and for whose souls no man hath cared. The collections after the services amounted to £38 : 11 : 2, being about £8 more than at the last anniversary.

On Tuesday evening, Feb. 15, the annual general meeting of subscribers and friends to the institution, was held in the Old Meeting Upper School-room, when, from the increased interest felt in the operations of the Society, it was found necessary to enlarge the room, by removing a partition inclosing the extensive school library; about 200 persons were by this means comfortably seated at tea, after which the number was considerably augmented. The social repast having been concluded, and a hymn sung, Thomas Eyre Lee, Esq., President, was called to the chair, and after having briefly addressed the meeting, and expressed the pleasure he felt in again meeting the friends of the Society, and his satisfaction at the increased usefulness and prosperity of the institution, concluded by calling on Mr Earl, one of the secretaries, to read the report of the committee for the past year, which gave a full, and, so far as possible, a detailed account of the proceedings of the Society, and afforded great satisfaction to the meeting. James Russell, Esq., after a neat and appropriate speech, moved the

adoption of the report, which was seconded by G. S. Kenrick, Esq. of Vartigg, Pontypool, who, in a speech of great beauty and good feeling, advocated the cause of the poor, and showed the necessity and usefulness of Domestic Missions, as a powerful means of effecting the moral elevation of the people. The cordial thanks of the meeting having been voted to the Rev. Samuel Martin "for the beautiful and appropriate discourses delivered on Sunday last, and for his earnest and efficient advocacy of the claims of this institution," that gentleman delighted his audience with a deeply interesting address, and concluded with a powerful exhortation to perseverance in well-doing. In the course of the evening, the Rev. Thomas Bowring delivered his annual address to the friends of the institution, in which the necessity of a Mission to the poor, and the great benefit arising to our poorer brethren from its various operations, were clearly and ably set forth.

The Rev. Hugh Hutton, and Wm. M'Kean; Mr Martin, Mr Worsey, Mr Alderman Weston, Mr Gittins, Mr Earl, Mr Ridge, Mr Fiddian, Mr Brooke Smith, and others, also addressed the meeting, which was more numerously attended than any previous one, and the evidence of the increasing usefulness and prosperity of the Society was hailed with delight by all present. During the evening, some gratifying instances were related of individuals who at first declined supporting the institution, but whose candour having led them to "come and see," and whose observations having worked in their minds a conviction of the utility, and consequently of the value of the institution, have now become its staunch supporters; indeed not only have "the hopes and wishes of its founders" been realised, and the Society become "a bond of union to the members of our different congregations," but members of other denominations are now found among the annual subscribers. The income of the "General Fund," during the past year, amounted to £222 : 9 : 0½, shewing an increase of about £60 on that of the previous year. The "Relief Fund" also exhibited an increase, but is still altogether inadequate to the wants of the suffering poor in this populous town, many of whom are literally "dying by inches" from want of proper and sufficient food.

Brixton Unitarian Chapel.—At a special General Meeting of the congregation of the Brixton Unitarian Chapel, held on 6th March 1842, to consider of a letter of resignation addressed to the Treasurer, by Mr Linwood, their minister,—

It was proposed by Mr H. P. Buckler, seconded by Dr Longstaff, and carried unanimously,

"That this congregation are fully impressed with the talent and ability of the Rev. Mr Linwood, their minister, and feel strongly the honour of the motives which have influenced him in tendering his resignation. This meeting, however, cannot permit the retirement of Mr Linwood, and the discontinuance of his services at Brixton Chapel, without a strong expression of admiration at the zeal and courage he has uniformly displayed during his past services, in the dissemination of moral duties and religious truths.

"They beg respectfully to offer their earnest wishes for his future success as an Unitarian Minister, wherever he may engage himself, as also for his continued health and happiness."

Proposed by Mr Bicknell, seconded by Mr Porter, and carried unanimously,

"That a present be made to the Rev. Mr Linwood by the congregation, as a token of their respect and good wishes for his future prosperity, and that the Treasurer manage the same."

There are *three* modes in which the friends of Christian reformation may aid the Editor of the Christian Pioneer in his efforts:—1st, By contributing original or selected articles for the body of the work; notices of public meetings, either in manuscript or newspaper, for the Monthly Record; and pamphlets and books for Review:—2d, By informing others of the existence, nature, and objects of this Magazine. The Editor has reason to fear, that even to the members of many Unitarian congregations, the Pioneer is unknown, It is chiefly to the active efforts of those who value it, and desire its continued publication, that he can look for its wider diffusion and more extensive influence. He trusts he may anticipate the good offices of many friends in this particular. The price of the Periodical can be no obstacle with numbers, by whose aid it might be rendered an instrument of no slight importance in the dissemination of Christian truth and morality.—3d, By advertisements for the Cover. Though the circulation of the Christian Pioneer is not inferior to the other Unitarian periodicals, and enters many districts where they are not seen, it has hitherto been favoured but slightly in this respect. The Editor solicits the attention of advertisers to the scale of prices:—

Five lines and under, ...	£0	4	0
Above Five, and not exceeding Ten, .	0	6	0
Half a Page, ...	0	7	6
An entire Page, ...	0	12	0

Communications for the Christian Pioneer are requested to be addressed to the Editor, and Books for Review sent to the care of Messrs Simpkin, Marshall & Co., Stationer's Hall Court, or Mr John Green, 121 Newgate Street, London; or direct to the Rev. George Harris, Hope Park, Edinburgh.

THE

CHRISTIAN PIONEER.

No. 189. MAY 1842. VOL. XVI.

ON CERTAIN EVIDENCES OF THE DIVINE ORIGIN OF JUDAISM.

THE evidences of divine revelation are not only of different kinds, but of different degrees of cogency. Uninquiring and uninformed minds make no distinctions between different branches of the subject. They regard the Bible, or rather the translation of it to which they have been accustomed, as the Ephesians regarded the image which fell down from Jupiter. Every thing about it with them rests on the same proof. What that proof is they never trouble themselves to scrutinize. If they did, they would find that each sacred book has its own evidence, and that the degree of evidence for different books is very different. Their method of judging is partly the result of the direct inculcation of it by their spiritual guides, and partly of want of time and opportunities for the laborious and tedious process of inquiry. Of those who do inquire, the greater part content themselves with the evidences of the authenticity of the *New Testament history*, being repelled by the difficulties attendant on that of the Jewish records. And there are very many, even of the rational class of believers in revelation, who disregard too much the *extrinsic* evidences of both the dispensations. Their time is too much occupied for so laborious a study; and it may be that their tastes are averse from it.

All this is much to be regretted on their own account, for they thereby deprive themselves of much solid satisfaction. But as there are very many to whom this species of satisfaction is quite inaccessible, it is well that there is open to them another sort of evidence, which

costs less labour, I mean, the *internal* evidence. There are few rational and inquisitive persons who are absolutely unacquainted with the historical evidences of *Christianity*, but I believe there are very many whose belief in the *Jewish* revelation rests almost exclusively on the *internal* evidence of its truth, which they derive from a perusal of the records of that revelation. And, happily, that evidence is, in some points of view, exceedingly convincing to those who approach the subject without any particular prepossessions either for or against it. If a man has made up his mind, like Hume, to think that no evidence can ever establish the reality of any deviation from the ordinary laws of nature, he cannot be expected to be impressed by such considerations as those in question. But it does not, to me at least, appear that it is a thing antecedently impossible, or even improbable, that when this globe was first peopled, the Divine Being accorded to our infant race some more direct evidences of his existence and superintending care than those which the exercise of their untutored faculties could have afforded them; and that with a view to prevent that unreflecting ignorance of their Creator which the early history of other nations exhibits, from being absolutely universal, he preserved, in a particular people, a certain amount of knowledge of his nature and attributes, by employing and sanctioning certain persons as expositors of his will, and by affording a series of striking proofs of his actual presence, of such a kind that the spectator must have been satisfied that nothing but the power of the Author of Nature could possibly have occasioned them. If a revelation was vouchsafed at all, it seems to me that all this is necessary as the means of imparting it; and I would now be understood to address myself to those who think this not impossible, or even improbable. Those whose constitution of mind or mental training is such that they think it altogether impossible, or highly improbable, are not likely to be impressed with those views which I intend to urge; and it would be foreign to my immediate object to enter into a preliminary argument with such persons. I shall, therefore, assume that the Jewish revelation is not an impossible thing, nor even

an improbable thing in itself, though I admit frankly that its records present certain obscurities and difficulties, arising probably from their imperfect preservation and imperfect translation, and from our imperfect knowledge of the language in which they were written, of the circumstances of the parties to whom they were addressed, and of the manners, institutions, and modes of thinking and acting which prevailed in that primeval society in which they were originally promulgated.

Let us then take the Old Testament into our hands, making a large and liberal allowance for obscurities and difficulties arising from such sources. Let us consider, also, that its great antiquity is undeniable; that some of its books are, in all probability, the oldest books in the world; and that, from the correspondence of the Jewish and Samaritan copies, and of the Septuagint and other versions, and of the copies preserved by scattered tribes of Jews in India, China, and almost all other parts of the world (some of whom were for many centuries altogether isolated from communication with their own people), these books appear to have undergone no material changes for centuries prior to the introduction of Christianity. With these recollections let us inspect those writings, with a view to discover if they indicate that the people whose literature they undoubtedly constitute, possessed that superior knowledge of the Divine nature and character, to which, as compared with other ancient nations, they uniformly made pretension.

The point on which I chiefly wish to insist, is the character of the worship enjoined by the Jewish religion. Men's conceptions of the Divine character influence their notions of acceptable homage, as well as of the moral conduct which is pleasing to the great Supreme. The worship enjoined by Judaism has certain characters, both negative and positive, which are well worthy of being remarked.

1st, It is altogether free from the imputation of propitiating the Deity by superstitious acts of cruelty to human beings. In rude times, men sacrificed their children to avert the displeasure of their gods, and even the more civilized of heathen nations were in the habit

of occasionally resorting to human sacrifices. To secure success in war, and to avert famine and pestilence, human beings were buried alive, or committed to the flames; and these horrors, which the religion of Judaism altogether repudiated and condemned, were not merely tolerated by the genius of the religions of heathen nations, but were the direct effects of these religions. The wisdom of ancient Greece, and the vaunted civilization of imperial Rome, did not exempt them from this brutalizing superstition, which has of course been much more extensively prevalent among ruder tribes, both in ancient times and in our own. If the Jews had no revelation of the will of God, I know of no reason why they should have been, in this respect, superior, as they undoubtedly were, to all other nations.

2dly, The Jewish religion did not enjoin any species of licentiousness as a thing acceptable to the Deity. Every thing we learn of contemporary nations, both from the Hebrew literature, and from Herodotus, and other heathen writers, establishes the fact, that their religious worship was disgraced by the most shameless debauchery. The Greeks and Romans also paid homage to many of their deities, and more especially to Venus, Bacchus, Flora, Cybele, &c. by a ritual of the most abandoned profligacy. Many of the temples of the gods were devoted, under the sanction and direction of the priests, to the practice of rites so impure, that they cannot be described in decorous language. In the religious processions, emblems were carried about of so gross a kind, that some of them, dug out of Herculaneum, are preserved at Naples in separate apartments, to which few are admitted. The Jewish religion derived no part of its influence from such tainted sources. If, then, it was merely the invention of Moses, how came it to be free from an immoral superstition, which, however disgusting to Christians, seems to have been popular in heathen nations, and very widely disseminated?

3dly, But the Jewish religion is not merely distinguished by the absence of vicious and immoral precepts, but by positive laws for the prevention of such things. The fire of Hinnom, and the sacrifice of children to

Moloch, are decidedly condemned by the sacred writings of the Jews; and the Valley of Hinnom, in the immediate vicinity of Jerusalem, in which these abominations had once been practised, was ever after avoided by them as a desecrated spot. (See Levit. xx. 2, 5; Jerem. xxxii. 35, vii. 31; Ezek. xvi. 21, xx. 26, 31; Psalm cvi. 37, &c.) The laws against impurity, especially in the celebration of Divine worship, are quite express and decisive. (See Deut. xxiii. 18.) The priests were permitted to marry, and they and their families were required, under the heaviest penalties, to be examples of personal chastity. (See Levit. xxi. 7, 9.) This was obviously itself a great protection against the desecration of religious observances. It is needless to seek farther evidence of that which no one, I presume, will call in question, that human sacrifices, cruel rites, and impurity, were directly opposed to the letter and spirit of the Jewish religion, and to the genius and character of the worship which it enjoined.

4thly, But the worship prescribed by Judaism was distinguished above that of all religions prior to Christianity, by its more exalted views of the nature and character of its *Object*. Much of the impurity of idolatrous worship arose from the attribution of the worst of human vices to the heathen deities. The character of Jupiter, the supreme deity of the Greeks and Romans, was worthy of the sort of homage he received. On the other hand, nothing can be more sublimely pure and perfect than the pictures of the character of Jehovah which are left impressed on the Jewish literature. He is described as "righteous in all his ways, and holy in all his works." He "will abhor the bloody and the deceitful man." Those who "dwell in his tabernacle," are they that "walk uprightly, and work righteousness, and speak the truth in their heart." The same pure elevated tone pervades the entire devotional poetry of the Old Testament. The nation themselves seem to have had many vicious propensities, but these are nowise chargeable on their religion. Such models of pure worship in the midst of the grossest impurity, handed down from a period so remote, are a moral phenomenon demanding explanation. Discard

the explanation usually given, and what other one can possibly be substituted?

5thly, But Judaism also bears the stamp of its origin, in what may be termed the philosophy of religion and of religious worship; and *that* more especially as to two points, the absolute oneness and infinitude of the divine nature, and the universality of God's presence and providence. In both these respects, Judaism contrasts strikingly with the religions of the world. The greatest of the Roman divinities had a circumscribed field of action. Virgil represents Neptune, the god of the ocean, as reproving Jove's emissaries for encroaching on his dominions, and asserting his own supremacy therein. This may be thought to be mere poetry, but it is poetry founded on the common belief, which the philosophers of those days did not openly gainsay. The Hebrew prophets and legislators, on the contrary, boldly declare open war upon all kinds and degrees of idolatry, and denounce all pretensions to deity as mere deceit and imposture, excepting only those of the *one* Infinite Supreme. Hence the shepherds of Palestine, unlike those of Arcadia, were strict monotheists. The eighth psalm is supposed to have originated in the contemplations of the shepherd king, when feeding the flocks of his father by night, and the glorious spectacle of sunrise, which he must have often witnessed at the same early period of his eventful life, is vividly pictured in the nineteenth. Let any one read these, or the 40th chapter of Isaiah, and then say whether any thing can equal the impressions which these and such passages give of the unapproachable perfection of Jehovah, and of the infinitude of his power. I believe that there is nothing in the devotional compositions of any other ancient nation which comes near to these (and they are but a few specimens out of many) in the sublimity and truth of the sentiments which they embody. The fountain and the river, the earth and the ocean, the lofty hill and the sequestered grotto, were imagined by other pastoral tribes to have their tutelary divinities. But this supposition, not unnatural in times of ignorance, had no place in the Jewish religion.

It is not a little remarkable in relation to this sub-

ject, that king Solomon, at the dedication of the temple, far from inculcating those narrow and confined notions for which the occasion presented the fittest imaginable opportunity, expresses himself thus: "But will God indeed dwell upon the earth? Behold the heaven, and heaven of heavens cannot contain thee; how much less this house that I have builded."* These sublime conceptions of the infinitude of God constitute a distinctive feature of Judaism, for which it is impossible to assign any other reason than one—the divinity of its origin.

But I have also alluded to the *universality of divine Providence*, as a doctrine in which Judaism stood by itself. Some of the philosophers of Greece held the notion that the gods never concerned themselves in the affairs of mortals, and none of them seem to have reached the exalted truth, that God takes cognizance of *every thing*, whether great or small, which takes place throughout his vast creation. Specimens of the Jewish conceptions on this subject may be taken almost at random from their poetry. Take for instance the 23d psalm or the 139th. In the first of these the Lord is represented as taking care of his human offspring as a shepherd does of his sheep, as conducting us to the "green pastures," and the "still waters." In the other, he is represented as so intimately acquainted with the secrets of our hearts, that nothing can by possibility escape his notice which we do, or say, or think. In both, the reigning idea is brought out with a force of language and a splendour of imagery, of which even a poet of the first class would be incapable, unless that idea was long familiar to his mind, and filled his whole soul. From, whence, pray did the author derive it? Or why, if human genius, unaided by divine instruction, could conceive strains of poetry so sublimely pure, did not the poets of far more cultivated countries present us with something at least approaching in character to those matchless compositions? Even in these times they remain absolutely unrivalled, except by some of our Saviour's own descriptions of the universal providence of his heavenly Father. Paraphrases of them,

* I Kings, viii. 27. 2 Chronicles, ii. 6., vi. 18.

written by men of the greatest talents among us, have generally fallen short of the dignity and force of the simple translations of them. Mr Addison's beautiful versions of the 19th and 23d psalms, which may fairly be considered as the finest models of devotional poetry that our language contains, owe their inspiration to the Hebrew bard. Observe, that it is not on the mere *poetical* merits of the Jewish literature, that I found the present argument, but on the superiority of those conceptions of the Deity which the writers must have entertained before they wrote a single line. Specimens of poetic merit of a very high order are to be found in the ancient literature of other nations, but we shall look in vain for that sublime philosophy, those just and pure notions of the Creator, which impart so exalted a character to the productions of Hebrew genius. Again, I ask, whence had these men this wisdom? Let every man answer the question for himself.

I shall perhaps be told, that the devotion of the Hebrews was tarnished with the imprecation of vengeance on their enemies, and that such sentiments are unworthy of being addressed to the God of purity and love. Be it so. I am not under the necessity of contending that Judaism was as perfect as Christianity, nor that the Hebrew writers always wrote under the full influence of that portion of light which they were permitted to enjoy. A Hebrew warrior may have poured forth petitions for the success of his arms, conceived in terms which the followers of the peaceful and humble Jesus cannot adopt or approve; and yet the very individual who did so, may have enjoyed the great advantage of being educated in a country where a *divinely* revealed religion was taught, and may evince, in all the several particulars which I have enumerated, an undeniable superiority to the warriors of other countries. The humanizing influence of our own religion is not impeached, because of the unchristian sentiments which we find in the literature of the Christian world. Why, then, should we not argue in the same way regarding the Jewish literature? There is indeed something in the objection, if the *plenary* inspiration of the Old Testament Scriptures be contended for; but it vanishes altogether if this untenable theory be rejected.

Religion did not make the Jews saints and angels, but it unquestionably elevated and purified their conceptions of the Divine nature, of the worship which ought to be paid to God, and of the universality of his presence and providence, to a degree so far exceeding the notions of all other ancient nations, as to require that so striking a fact should receive some adequate explanation. This is what I have contended for; and this, I think, I have established. I conceive that no explanation is adequate, but the one which I have assigned. The temperament and character of the nation afford no aid in solving the problem; for in nothing but religion did they display the smallest tincture of refinement. In all else, the Medes, Persians, and Egyptians, were at least their equals, and the Greeks greatly their superiors.

I shall conclude these remarks with a few lines suggested by the perusal of the 8th psalm. As they do not aim at being a paraphrase, there will be the less risk of their being brought into unfavourable constrast with the composition of the Jewish bard. They borrow thoughts, indeed, from another source, as the reader will at once perceive.

How glorious man's condition here,
Lord of this gorgeous earthly sphere:
Whatever roams the verdant plain,
Whatever cleaves the briny main,
Or finds in air a liquid way,
Acknowledges his powerful sway.

Thus musing, to the evening sky,
I upward raise my thoughtful eye.
Within that brilliant vault of blue
The moon and stars their course pursue:
Directed by a settled plan,
They own a mighter Lord than Man.

Enraptured with the boundless view
Of planets, suns, and systems too,
"What are we," I devoutly say,
"That he whom these bright orbs obey,

Is mindful of our humble prayer,
And makes *our* happiness *his* care ?"

The silent, skilful, active Power
That guides the planet, clothes the flower;
By him is every creature fed;
He counts the hairs upon my head;
Is present when a sparrow dies;
And listens when an infant cries.

H. S. E.

THE AGENTS OF CIVILIZATION.

A SERIES OF LECTURES.—TENTH AND CONCLUDING LECTURE.

THE series of lectures that I have delivered on the Agents of Civilization, suggests various reflections which do not specially belong to any one of the subjects treated, but which may yet form a fit and natural appendage to them all.

One of the most interesting of these reflections arises from the proof that every agent of civilization furnishes of the power of the individual over his own education and career. Philosophers may argue for ages about liberty and necessity; the best evidence of the freedom of man's thought and action, is the consciousness that he is free. This consciousness, and this consciousness alone, decides the question, as it suffices to decide so many others. Though I have a strong and often expressed dislike of sectarian names to designate the holding of certain opinions, yet if I were disposed to bear one name more than another, it would be that of spiritualist; a believer in my own spiritual nature, in the spiritual nature of all mankind, in the spiritual nature of the Deity, and in an infinite chain of spiritual influences and relations in the universe; a believer, besides, in religion as the introspection of spiritualism, and in morality as its utterance. If some one were to step forth and pronounce my spiritualism a prepos-

terous delusion, and proclaim materialism as an eternal truth, he might succeed admirably in proving by logic his proposition; but unless he convince me, my spiritualism would remain as much a fact as before. For every object has two aspects, a positive and a relative aspect. A thing may be true in itself, yet be reckoned false, and false in itself, yet be reckoned true. In the dispute between me and the materialist, one of us must be positively right; yet in as far as we have been impartial in our inquiry, and are honest in our convictions, we are both relatively right. It must be true that the whole of creation is composed of matter, and of matter solely, or the contrary must be true. But which ever of these is the eternal verity of an eternal God, my spiritualism is equally a fact to me, and the materialism of my opponent is equally a fact to him. Again, I am a believer in the natural goodness and generosity of my fellow-creatures, I am always inclined to give them credit for the best motives, unless I have the most unequivocal proof that they are incapable of such, and I rejoice to think that many of them are capable of the sublimest sacrifices, into which no taint of selfism intrudes. Then there are persons who believe that man can be actuated by no higher principle than unmodified egotism; that he never does any thing without some reference near or remote to his own advantage; and that his most magnanimous self-denial, his most untiring philanthropy, are only modes of refined calculation. If I carry out my theory on this point, I shall seldom be the victim of suspicions. I shall be frank, confiding, affectionate, kind, inasmuch as I recognize in others the disposition to be the same. He who has faith in the entire selfishness of the human race will be ceaselessly crucified by suspicions, and will regard his own selfishness as the surest armour against the selfishness of society. I never yet met a man who entertained this faith who did not act up to it, and who was not as miserable as he deserved to be for cherishing a faith so degrading. In this matter also, as in that of spiritualism and materialism, there is a positive truth and a relative truth. It may or not be true that man is wholly selfish, but to me it is a truth that he is not; and to the selfish believer in

universal selfishness it is a truth that man is. Not otherwise is it with liberty and necessity, as questions of metaphysical debate. There is here no less than in the previous cases, a positive truth and a relative truth. It must be positively true or positively false that man is free, perfectly free as a conscious, willing, determining individual. But to me it is a great inspiring undying truth that man is free; and to the fatalist, the necessitarian, it is a truth, a chilling and paralysing truth, that man is an unresisting mechanism, mechanically obeying a mechanical impulse. I feel that I am free, I know that I am free, and therefore I am free; my conviction is the guarantee of my liberty. The predestinarian feels that he is a slave; he knows that he is a slave; therefore he is a slave; his conviction is the proof of his bondage. This is the only solution of a problem which has tormented the minds of thinkers for so many centuries, and it is a solution abundantly sufficient and satisfactory for all practical purposes. It offers freedom to him who has the wish and the capacity for freedom; him who has neither wish nor capacity it leaves to pine under the iron hoof of the inexorable despotism that he deserves. This wish, this capacity, have prominently had all the agents of civilization. It was from them that they chiefly derived the compactness of energy, and the continuity of purpose by which they performed the deeds which gave them an immortal influence if not an immortal name. Few of them might make the faith in their individual freedom a subject of metaphysical deduction, or of frequent, definite, systematic thought. But if not speculatively, yet substantially, it was the impulse and companion of their every effort and resolve. They knew, they felt, that they were creators, voluntary, untrammelled individuals; that their peculiar grandeur was in the strength that vanquished circumstances, and moulded them into instruments of the will; that the consecration to their missionary task was the enthusiasm that convinced them of their competency for its fulfilment. This trait of their character should not be lost upon us. Its first effect should be to increase our reverence towards them. Venerable they always must

be to the true minded and the true hearted. Why venerable my previous discourses have profusely shown. But let this be an additional motive to reverence, that they unshakenly maintained their individuality through good report and through bad report, and clung to the consciousness, and hazarded the assertion of their moral freedom amid the host of obstacles that rose upon their path. Its second effect should be to conduct us to the same bold individualism, and to the same energetic conviction of our influence over our character and career. I think that every man is fitted under proper training to become in some form an agent of civilization. I think that every one of you is in some measure capable of becoming such. But even though you one and all refuse to work for humanity, which has such unquestionable claims on your sympathies and endeavours, even if you devote your thought and toil only to the money-getting plans of a Mammon worshipping age, still the consciousness and the development of individualism and of freedom, will be your safest guides and sustainments. Whether the task that a man allot himself be that of making a fortune or saving a nation, that of soaring to the glittering heights of ambition, or that of dying for a world, he can only be successful to the extent that he believes in the unshackled vigour and scope of his personal endowments. What caused the downfal of Napoleon? Not his too blind belief in himself,—for no one can too implicitly believe in himself—but his blind belief in a mysterious fate, of which he supposed himself the invincible favourite. And others, as great and as renowned as he, have similarly fallen from a similar cause. A third effect of our recognition and appreciation of conscious energy and conscious freedom in the agents of civilization, should be the attempt to make this conscious energy and conscious freedom elements in the education of others. Our voice may have small effect to rouse an epicurean government to an active interest on the subject of national instruction. But there are few amongst us to whom some rational souls have not been intrusted to receive at our hands a rational development. And while in the teaching and

unfolding of those young natures, we avoid the prevalent errors by which other young natures are stunted and distorted in their growth, let us avoid the error of mechanical training which will infallibly convert our disciples into practical fatalists, whether it make them speculative fatalists or not. For this purpose, let our whole attention and plans be directed to excite and foster the deep and growing persuasion of their individuality, freedom, and energy. Let us shew them that on themselves, and on themselves alone, depend the tenor and mould of their career; that no chains bind the strong and willing spirit; that the divine armour with which they are to conquer all opposition is the wisdom that smiles at the foolish dreams which the feeble dream of fortune and of fate; and that matter and circumstance are crushed like reeds beneath the mammoth's ponderous tread the moment there is the resolution to crush them. Let us point their revering hearts to the agents of civilization as examples of what individualism with its profound consciousness of energy and freedom can do. Fear not that those who are thus tutored will become presumptuous and vain; presumption and vanity are the completest of all proofs that there is some quality not yet elaborated in him whose being they trammel and deface. A strong and healthy nature ceaselessly employed in unfolding its attributes, and in gaining fresh knowledge of these, can never have any time or disposition for the miserable, contemptible, employment of self-flattery. The united testimony of earth's history proves that the great men who have had the most abiding consciousness of their great capacities, have been in a remarkable degree modest and unaffected; and those who were most venerable have been most disposed to venerate others who were venerable. What greater man in his own sphere than Washington? What man ever more thoroughly pervaded by the knowledge of what he was able to accomplish? What man more free from irresolution? Yet Washington was notably unassuming and unostentatious. Indeed, there is an obvious reason why great men who have a permanent earnest consciousness of their native greatness should be modest; and why men

with a small quantity of superficial talent should be the contrary. A truly great man, who thoroughly knows his mental and moral vigour and value, will scarcely ever be satisfied with the results that he attains, on account of the high ideal that he cherishes of his character and mission. All that he does will seem a poor and meagre embodiment of what he is able to do. The ardour and the onwardness, therefore, which impel him to perfect his imperfect work, and to do something more worthy of his sublime conceptions than any thing that he has yet succeeded in giving as a blessing to his fellow-creatures, will produce thorough self-forgettingness. Whereas the would-be-great man, devoured by the quenchless longing for human applause, cherishing no ideal vision of his character or mission, living not in his own consciousness, but in the opinion of his fellows, will be satisfied with any result provided it bring him the excitement of praise which he so much desires. Great men are satisfied with and confide in their real qualities, but are dissatisfied with the results of their labours, and therefore are they modest; would-be-great men are dissatisfied with, and do not confide in their real qualities, but are satisfied with the results of their labours; therefore are they vain and presumptuous. Do not then, my friends, be afraid of carrying to its utmost extent the system of individualism which I recommend for the education of your children. It will not make them either vain or presumptuous; it will make them modest. The contrast between the results that they aim at, and the ideal of their character and mission, will urge them as it urges the great man to more earnest and persevering endeavour.

Another reflection suggested by the review that we have taken of the agents of civilization, and which is intimately connected with the preceding reflection, is, that no idea which once enters as an idea into the mind perishes without in its main lineaments and purport attaining its realization. What are the main lineaments and purport of every such idea? To give a higher and better mode of happiness, and thought and comprehension to the mind to which it is communicated. Even then, though such a mind never could succeed in bring-

ing the idea in a tangible form before the world, still it would have attained its principal object in the happiness, and thought, and comprehension, that it communicated to the individual. What are the reward and the realization of heroism to the hero? Unquestionably the idea of heroism itself. And so, also, with the poet, the prophet, the martyr, and other agents of civilization that I have mentioned. It is often thought that a man lives in vain, however immense his genius or his virtue, unless he succeed in convincing mankind of his genius or his virtue, and in leaving a deep and durable trace on the progression of society. But this is a sad mistake. No appreciation of such genius or of such virtue could ever be so complete as its appreciation as an idea in the mind of the individual; and the social consequences that might possibly have flowed from the social incorporation of the idea, Providence will compensate for by some other manifestations of power. The man who has conceived an idea, has from that conception seen and enjoyed the best and most blissful effects of that idea. And more than this. The man who has so conceived an idea, is the only man who can individually realise it, even in its external social form. An idea communicated by an individual to society, may be completely carried out and embodied by society; but it requires a countless succession of individuals to do what the original conceiver did, or could himself have done. Luther, to some extent in his life, but to a larger extent in his heart, realised the idea of faith which he made the basis of Protestantism, more completely than the whole of European society has been able to do since. Should not such facts teach you, if you are teachable at all, the preposterousness of waiting for a more convenient season for doing either in religious, in political, or in social change, what your conscience tells you ought to be done? There are in the minds of all men ideas, and apparent ideas. If you are possessed by a real idea, and not by an apparent one, you will speak out, and act out that idea on all occasions, irrespective of consequences. If you are possessed only by an apparent idea, you will wait, and wait, and wait; for what

is not a reality in yourself, cannot become a reality either in your speech or your action.

Other reflections besides these plentifully offer themselves. Such I shall not unfold. I have selected what I consider the most practical and direct. And I conclude with a fervent hope, that if you are unwilling to become, or, as you imagine, are unable to become, you will never cease to testify interest, and affection, and gratitude, and reverence for—the agents of civilization.

CAPITAL PUNISHMENTS.

Lines suggested by a Picture in the Fourteenth Exhibition of the Royal Scottish Academy of Painting, Sculpture and Architecture, entitled, "Female Convict the Night before her Execution," by J. E. Lauder.

"Sleep, baby mine—to-morrow I must leave thee,
And I would snatch an interval of rest;
Sleep, these last moments, ere the laws bereave thee,
For never more thou'lt press a mother's breast."

HENRY KIRK WHITE.

[The author of the following lines assumes the eloquent canvass of the artist, to tell the tale of Mary Jones. The facts attending her execution were thus reported by Sir William Meredith to the House of Commons:—"It is a circumstance not to be forgotten, that she was very young (under 19) and most remarkably handsome. She went to a linen-draper's shop, took some coarse linen off the counter, and slipped it under her cloak. The shopman saw her, and she laid it down again; for this she was hanged. Her defence was, 'That she lived in credit and wanted for nothing, till a press-gang came and stole her husband from her, but since then she had no bed to lie on, nothing to give her two children to eat, and they were almost naked: and perhaps she might have done something wrong, for she hardly knew what she did.' The parish officers testified the truth of this story. But it seems there had been a good deal of shoplifting about Ludgate—an example was necessary—and the woman was hanged for the comfort and satisfaction of some shopkeepers in Lud-

gate Street. When brought to receive sentence, she behaved in such a frantic manner, as proved her to be in a distracted and desponding state, and the child was sucking at her breast when she set out for Tyburn gallows!"]

Poor doomed one! Victim of man's impious laws!
And will they drag thee forth to strangle thee?
Unheeding of thy shrieks, thy prayers, thy tears,
Thy struggling helplessness, that stones might move
To passion, will they tear thee from thy child,
To quench in death a mother's hope and fears?
Monsters! in pity doom the infant too,
And end a tragedy you else begin.
Say,—who demands this Moloch sacrifice?
To whom is this atonement to be made?
Mammon, the God of Gods and Lord of Lords,
His is the bloodthirst which must needs be slaked:
She dies that Haberdashery may live,
May live by doing that for which she dies,
By doing it according to the law.
Ask not, will one be found to do the deed,—
A deed, whose ruthless contrast would enshrine
Murder itself among the virtues rare,—
The passionless extinguishment of life:
See men who boast themselves "*respectable*,"
Apostles of the decencies of life,
Who ne'er offended custom's lightest law;
See such, with puppet mummery bedecked,
Swelling with pride of their fantastic garb,
Cheerful consent to grace the hangman's work,
And act the chief parts in the murderous show.
Or look on him—yon stately state-fed priest:
Oh, holy God! is this thy Minister?
Does he indignant shake the dust from off
His feet, and cry to Heaven against the crime?
He but assists the executioner,
And howls the hymn, "Glory to God on high,
On earth be peace and good will toward men,"
Whilst rope and drop are ready set for work.
No murder like the murder of the law!
Hot blood, revenge, or lustful appetite

Of gold, may whet the knife and point its edge,
To rust for ever in the assassin's breast.
The law alone can murder without hate,
Owning no grain compunction for the act,
Kill while it smiles; condemn, yet mock with pity;
And with a "Lord have mercy on your soul,"
Consign its victim to the hangman's cord.

R. N.

POPULAR OBJECTIONS TO TOTAL ABSTINENCE.—No. V.

ANOTHER class of objectors urge upon us that temperance is not religion.

True; and yet there can be no real religion without it. So honesty is not religion; that is, it is not the whole of religion; but there can be no religion without it. We often find that total abstinence, which we deem the safest form of temperance, is the handmaid of religion. Total abstinence lifts the degraded slaves of intemperance from the depths of profligacy and misery, and brings them to feel their connection and relation with their fellow men, and with God their creator, and Christ their redeemer and future judge. Total abstinence hews them out of the rough quarry, that they may afterwards be polished into useful pillars in the great temple of human society, or in the sacred edifice of the Christian church. Many most delightful instances of this kind might be adduced from personal knowledge, and many are brought before our notice in the Temperance periodicals. Would some one take the pains to collect them, they would present a most valuable body of evidence of the spiritual influence of Temperance Societies. In the Scottish Temperance Journal for January 1842, it is stated, that "there are 230 members of an independent church in Edinburgh who were once degraded by intemperance." Mr Mason, speaking of the Temperance Society at Banchory, states, that "it can justly boast (if boasting be allowed) of being the harbinger of much *spiritual* as well as temporal benefit to not a few of its members. It is delightful to know that there have

been some extraordinary conversions from drunkenness to sobriety, and from sobriety to vital religion, among a few of those who are enrolled among its ranks. On last Sabbath day, my eyes were filled with tears, on meeting at the Lord's table two men whom I had seen pursuing a profligate's career about eighteen months previous. They were two of the greatest drunkards in the village; and though they were capable of earning good wages, being excellent workmen, they squandered all away on delusive and debasing drink. Having subscribed the pledge, they shortly after, by sobriety, industry, and frugality, obtained attire suited to the Sabbath, in which they made their appearance in the house of God. They became converted, and are now consistent members of a Christian church." In Cornwall and in Wales the cases of religious conversion commencing in total abstinence are most abundant and encouraging.

Still, it is objected we have no direct authority from Scripture in favour of total abstinence, or of societies founded upon its principle.

If we have no command to abstain, we have no command to partake of intoxicating drinks. So that the argument so far is not against total abstinence. In order to ascertain the bearing of Scripture on this question, we must ascertain and apply the general principles of Scripture in the same way as we apply them in other great questions of morality. These general principles will shew us, that a practice may be wrong, although we may not find it expressly condemned, and that a practice or society may be good, though, for its observance or establishment we may not be able to quote any direct command. Christianity inculcates the great principle of love to God, to Christ, and to mankind, and leaves us to apply the principle to existing circumstances. For instance, we can find no express condemnation of war in the Christian Scriptures, but war is utterly denounced, and will eventually be abolished by its principles of brotherly love and peace; so there is no express prohibition of slavery, but there is the golden rule, that we "do unto all men as we would that they should do unto us," which is destructive of every vestige of slavery. There is no express com-

mand for the formation of Bible Societies or Sunday schools, but we are bound to spread the word of the kingdom, and to train the young in the nurture and admonition of the Lord. There is no express injunction that we abstain from all intoxicating liquors; but we are exhorted, if we would be the disciples of Christ, to love one another, to do good to all men according as we have opportunity; to watch and pray that we fall not into temptation; to avoid the appearance of evil; to let our light shine, so that others seeing our good works may glorify our Father who is in heaven; and to deny ourselves even in lawful things, rather than cause injury to any, in the spirit of the apostle's determination to partake neither of flesh, nor wine, nor any thing whereby our brother stumbleth, or is offended, or is made weak. Apply these Christian principles to the existing circumstances of our times. Drunkenness is spreading crime and wretchedness on every hand. We have amongst us 600,000 of its victims; 60,000 die annually, and their places are supplied from the ranks of moderate drinkers. It is in our power to prevent all this guilt and misery; the self-denial required is not worthy to be named in comparison with the good to be secured. Do we need an express command for the performance of a duty urged upon us by the whole tenor of Christian morality, and by the appalling crimes and sufferings of thousands of our fellow-creatures? Need we say there is any sin in the abstract in partaking of alcoholic drinks, when, by carrying out the principle of abstinence, hundreds of thousands are saved from crimes and woes indescribable,—from present and everlasting ruin? The controversy about particular scriptural texts is comparatively of little moment, while it is acknowledged there is no command to drink intoxicating liquors, and while every consideration of humanity, patriotism, and Christian love, appeals to us, from the almost universal degradation and misery caused by them in society, to abstain, and especially when we call to mind the declaration of the apostle, that to him that knoweth to do good, and doeth it not, to him it is sin.

F. H.

INTRODUCTION TO THE HISTORY OF THE REVOLT OF THE UNITED NETHERLANDS FROM THE SPANISH YOKE.

By Frederick Schiller.

Translated from the German.

One of the most remarkable of those great political events which have made the sixteenth century the most brilliant period in the world's history, is, I think, the establishment of freedom in the Netherlands. If the glittering deeds of ambition, and of a depraved lust of rule, claim our wonder, how much more an event in which oppressed humanity struggled for its noblest rights, where the good cause was coupled with unwonted powers, and where the expedients of resolute despair triumphed in the unequal contest with the fearful arts of tyranny. Great and tranquillising is the thought that there is still a refuge from the insolent aggressions of kingly power; that its best laid schemes may be put to shame by human freedom; that a courageous resistance can humble the outstretched hand of the despot, and heroic constancy at length exhaust his terrible resources. Nowhere have I been more forcibly struck with this truth, than in the history of that memorable revolt, which separated for ever the United Netherlands from the Spanish crown; and, therefore, I have thought it no unprofitable task to attempt to exhibit before the world this noble picture of citizen power,—to awaken a joyous consciousness of his own strength in the breast of my reader, and to give a new and incontestable example of what men can dare in a good cause, and accomplish by united effort.

It is not the extraordinary or heroic character of this event which induces me to describe it. The annals of the world record similar enterprizes still bolder in their plan, still more brilliant in their execution. Many states have fallen with a more magnificent convulsion, and others have arisen with a more lofty flight. Neither must we expect to meet here with the prominent

colossal men, the wonderful deeds, which the history of past times displays in such rich profusion. Those times are gone,—those men are no more. In the soft lap of refinement we have suffered the energies to sleep, which those times exercised and called forth. With downcast admiration we gaze at these gigantic pictures, like nerveless age at the manly games of youth. Not so with the present history. The people who are here brought before our view were the most peaceful in this quarter of the globe, and even less capable than their neighbours of that heroic spirit which gives a higher character to the meanest occupation. The pressure of circumstances surprised them with their own strength, and forced upon them a transitory greatness, which otherwise they would never have acquired, and which perhaps they may never again possess. It is thus precisely the want of heroic greatness which makes this event singular and instructive; and if it be the aim of others to shew the superiority of genius over circumstances, I shall here exhibit a picture where necessity has called genius into life, and circumstances have created heroes.

Were it in any case allowable to mingle a higher providence with human affairs, it might surely be in this history,—so contradictory does it seem to reason and experience. Philip the Second, the most powerful sovereign of his time, whose dreaded ascendancy threatened to swallow up the whole of Europe, whose treasures exceeded the united riches of all other Christian potentates, whose fleets held the dominion of every sea; —a monarch whose dangerous purposes were served by numberless armies,—armies hardened by long bloody wars, and a Roman discipline, animated by an overbearing national pride, and excited by the recollection of former victories to thirst for honour and booty, and to move as obedient instruments of the daring genius of their leader,—this fearful man, obstinately attached to a project which engaged the restless labour of his long reign—all these dreadful resources directed to a single purpose, which he must yet leave unaccomplished in the evening of his days—Philip the Second opposed to a few feeble provinces, in a strife which he cannot bring to a close!

And to what provinces? Here a peaceful race of fishermen and herds in a forgotten corner of Europe, which they had laboriously gained from the ocean; the sea their occupation, their riches, and their torment; a free poverty their highest possession; their virtue all their fame. There a good-natured civilized trading people, luxuriating in the rich fruits of their successful industry, watchfully maintaining their beneficent laws. In the happy ease of prosperity they had forsaken the anxious domain of bodily want, and learned to thirst after a higher gratification. The new truth, whose cheering dawn now broke over Europe, darted a fertilizing beam into this favourable soil, and the free burghers joyfully received the light which was shut out by oppressed and saddened slaves. The cheerful courage which usually accompanies abundance and freedom, prompts them to examine into the authority of antiquated doctrines, and to break the disgraceful chain. The heavy rod of despotism hung over them, arbitrary power threatened to demolish the pillars of their happiness, the conservator of their laws became their tyrant. Simple in their policy as in their manners, they ventured to produce an obsolete treaty, and to remind the lord of both the Indies of the law of nature. A name decided the issue. What in Brussels was called lawful dealing, went in Madrid by the name of rebellion; the troubles of Brabant required a wise and politic mediator; Philip the Second sent them an executioner, and the signal of war was given. A tyranny without parallel assailed life and property. The despairing burghers, to whom the choice was left between two forms of death, chose the nobler on the field of battle. An opulent and luxurious people loves peace, but it becomes warlike as it becomes poor. It then ceases to tremble for a life robbed of all that made life desirable. The fury of revolt seized upon the remotest provinces; traffic was abandoned; the ships vanished from the havens; the artizan from his workshop; the husbandman from his desolate fields. Thousands fled to distant lands, thousands died upon the scaffolds, and new thousands pressed forward in their room; for that doctrine must surely be divine for which men can die so joy-

fully. Yet the finishing hand was wanting,—the enlightened enterprizing spirit, that seized this great political moment, and moulded the birth of circumstance into a plan of wisdom.

William the Silent devotes himself, a second Brutus, to the great cause of freedom. Elevated above a faint-hearted selfishness, he renounces a culpable allegiance to the throne; generously divests himself of his princely state; descends to a voluntary poverty; and is no more than a simple citizen of the world. The cause of justice must be ventured on the chances of battle; but promiscuous hirelings and peaceful peasants cannot stand against the multitudes of a practised host. Twice he led his spiritless troops against the tyrants,—twice *they* abandoned him, but his courage never. Philip the Second sent as many reinforcements as his commissary's barbarous rapacity made beggars. Fugitives expelled from their fatherland sought a home on the ocean, and satisfied their revenge and their hunger on the ships of their enemy. Now sea heroes and corsairs appeared, a marine is assembled from pirate vessels, and a republic arises from the morass. Seven provinces cast off the yoke together;—a new youthful state, powerful by its union, its waters, and its despair. A solemn decree of the nation removes the tyrant from the throne;—the Spanish name disappears from all the laws.

Thus is a deed now done which can find no forgiveness; the republic grows fearful, for it cannot now retreat. Factions rend their league asunder; even their own terrible element, the sea, conspiring with the oppressor, threatens their frail infancy with an early grave. They feel their strength sinking under the superior power of the enemy, and throw themselves as suppliants before Europe's mightiest thrones, to transfer a sovereignty which they can on longer defend. At length, with great difficulty,—so contemptible was the origin of this state, that even the avarice of foreign kings despised its youthful bloom,—at length they prevail upon a stranger to ascend their dangerous throne. New hope revived their sinking spirits, but fortune gave them a traitor in the new sovereign; and in the most critical

moment, when the unrelenting enemy already raged before their gates, Charles of Anjou attacked the freedom to whose defence he had been called. An assassin's hand hurled the steersman from the rudder, their fate seemed to be completed; with William of Orange all their guardian angels had taken flight;—but now the ship flies before the gale, and the swelling sail needs the rudder's help no longer.

Philip the Second lost the fruits of a deed which cost him his princely honour, and who knows if not also the secret pride of his silent breast. Obstinate and precarious was the struggle between freedom and despotism; murderous battles were fought; a brilliant array of heroes shone on the field of honour; Flanders and Brabant was the school in which the captains of the coming age were bred. A long devastating war trode under foot the treasures of the open country, vanquisher and vanquished were alike exhausted; while the growing ocean-state offered a refuge to flying industry, and reared the noble structure of her own greatness on the wreck of her neighbour's power. And thus during forty years was a war maintained, the happy termination of which did not however gladden the dying eyes of Philip; which destroyed a paradise in Europe, and raised another out of its ruins; which devoured the bloom of warlike youth, enriched a whole continent, and changed the possessor of the wealth of Peru into a poor man. This monarch who, without oppressing his realm, could expend nine hundred tons of gold, who extorted much more by the arts of tyranny, now imposed a fine of one hundred and forty millions of ducats on his depopulated country. An implacable hatred of freedom exhausted all these treasures, and fruitlessly wasted his kingly life; but the Reformation prospered under the spoiling of his sword, and the new republic raised its triumphant banners over the blood of its citizens.

This unnatural course of events might seem to border on the marvellous; but many causes united to break the might of this prince, and to favour the progress of the new state. Had the whole weight of his power fallen upon the United Provinces, there had been no rescue for their religion,—their freedom. His own am-

bition came to the aid of their weakness, for it compelled him to divide his strength. The costly policy of paying spies in every court of Europe; the assistance given to the French League; the rising of the Moors in Granada; the conquest of Portugal; and the magnificent building of the Escurial, at last exhausted his apparently boundless treasures, and prevented him from acting in the field with activity and energy. The German and Italian troops, who were only induced to follow his banners by the hope of booty, now rebelled against him when he could no longer give them pay, and faithlessly left their leader in the critical moment of their service. These dreadful instruments of oppression now turned their dangerous strength against him, and ravaged the provinces which yet remained true to his cause. The unfortunate expedition against England, on which, like a frantic gamester, he staked the whole power of his kingdom, completed his enervation; with the Armada perished the tribute of both the Indies, and the flower of Spanish chivalry.

But in the same measure that the Spanish power was exhausted, the republic acquired new life. The wounds which the new religion, the tyranny of the Inquisition, the savage rapacity of the soldiery, and the devastations of a protracted warfare, had made in the provinces of Brabant, Flanders, and Hainault, which were the depot and magazine of this costly war, naturally made it more difficult each successive year to maintain and recruit the armies. The Catholic Netherlands had already lost a million of their citizens, and the trampled fields no longer afforded food to the husbandman; Spain itself could spare few more men. That country, surprised by a sudden prosperity, which brought inactivity in its train, had suffered severely by depopulation, and could no longer endure these deportations of her sons to the new world and to the Netherlands. Few of them saw their fatherland again; that few had left it in youth, and came back in the impotency of age. The abundance of gold made soldiers more expensive; the prevailing charms of effeminacy raised the value of the opposite virtues. It was quite otherwise with the rebels. Thousands driven from the southern Netherlands

by the cruelty of the royal lieutenant, from France by the war against the Huguenots, and from other parts of Europe by violence done to conscience,—all became attached to them. All Christendom was their recruiting district. The fanaticism both of persecutor and persecuted wrought for them. The fresh enthusiasm of a newly proclaimed doctrine, the desire of revenge, hunger, and hopeless misery, drew adventurers from every quarter of Europe under their banners. All who were gained over to the new doctrine, all who had suffered from despotism, or had cause to dread its power in future, made the fortunes of the new republic their own. Every wrong endured from a tyrant gave a burgher-right in Holland. Men pressed forward to a land where freedom displayed her gladdening banners, where the persecuted religion was sure of respect, safety, and revenge on its oppressors. If in the present day we still behold an influx of people from all nations into Holland, who regain the rights of men by an entrance into her territory, what must it have been then, when all the rest of Europe still groaned under a heavy spiritual oppression, when Amsterdam was almost the only free haven for all opinions? Many hundred families saved their wealth in a land powerfully protected at once by the ocean and by internal union. The republican army was complete, without robbing the plough of its attendants. Amid the noise of arms, trade and commerce flourished, and the peaceful citizen enjoyed by anticipation all the fruits of a freedom which was yet to be secured by foreign blood. Nay, even while the republic of Holland struggled for its own existence, it extended the limits of its dominion beyond the ocean, and quietly laid the foundation of its East Indian throne.

Yet further—Spain carried on this war with dead gold which bore no fruit, which never returned to the hand that gave it forth, but raised the price of all the necessaries of life. The treasuries of the republic were industry and commerce. Time diminished that; these it multiplied. Precisely as the resources of the king were exhausted by the long continuance of the war, the republic began to gather in its harvests. It was a

thrifty, grateful seed, which yielded its return slowly, but an hundred fold; the tree from which Philip obtained his fruits, was a hewn trunk, which never bloomed again.

By Philip's adverse fortune it was ordered, that all the treasures which he expended in the attempt to subjugate the provinces, served only to enrich them. That ceaseless outpouring of Spanish gold had spread wealth and luxury over all Europe; but Europe received the commodities needful to satisfy her increased wants principally from the hands of the Netherlands, who ruled the commerce of the whole world of that age, and fixed the price of all merchandise. Even during this war Philip could not hinder the traffic between the republic of Holland and his own subjects; he could not even wish to do so. He himself paid the rebels the costs of their defence, for this very war which was to have swept them away, increased the sale of their commodities. The enormous expenses of his fleets and armies flowed chiefly into the treasuries of the republic, which was associated with the great commercial emporia of Flanders and Brabant. That which Philip set in motion against the rebels, wrought directly for their benefit. All the incalculable sums which were expended in a forty years war, were poured into the tub of the Danaides, and lost in a fathomless abyss. W. S.

(*To be concluded in our next.*)

LETTER TO THE REV. EDWARD WHITE,

MINISTER OF THE ENGLISH CONGREGATIONAL CHURCH, CARDIFF, GLAMORGANSHIRE.

Sir,—It may be of very little consequence to you what an unknown individual may think or say respecting any thing that you publish;—but it is every man's duty to truth to sift accurately what he puts forth on the great and absorbing topic of religion;—to charity he owes it, to be very careful against sweeping generalities, thrown off with a few strokes of the pen, but which may involve the condemnation of whole classes of men;

—and it is his duty to himself, not to draw upon his imagination when he ought to be dealing with facts, and speaking to the question.

In each of these three particulars it seems to me that you have offended, on page 18, second edition, of a tract which bears your name, "The Union of the Religious;" and which was put into my hand, the other day, by a friend, who remarked on the extraordinary, but, I am sorry to say, not at all uncommon style of writing in which it has pleased you to indulge against a body of men devoted seemingly to the infernal gods, and whom orthodox believers think that it is doing God service to molest and to blaspheme. Though I have the acquaintance of many Unitarians, or Socinians—the title by which your friends prefer to honour them—it was never my fortune to meet with one, or hear of one, of those who, according to you, p. 18, "dare venture to affront the Almighty God with a religion of self-dence" [whatever that may mean], "trample under foot the Son and Spirit of God, are advocates of a Pharisaic righteousness, and wilfully explain away the divine atonement." Does this description apply to any thing actual? Or has it merely slipped in as the rounding of a period? Or has your fancy, in a fine frenzy rolling, borne you away beyond the limits of reality? I am unwilling to attribute intentional misrepresentation to any one; and quite willing to allow that your printed production displays much of the vigour and graces of classical diction. This, however, is no excuse for infringing that charity that should guide our judgment of other men's sincerity; nor can it save you from the charge of a most glaring and transparent oversight, and false deduction.

Allow me to ask you, as a friend—have you ever reflected that the Unitarians differ from yourself simply in this—*that they understand the New Testament in a different sense from what you do?* The question between you and those whom you denounce,—is simply a question of interpretation. *Their* meaning differs from *your* meaning—that is all. And until you can establish your infallibility, they will probably take the liberty of continuing to differ. You have no right in charity, or in argument, to pronounce, *ex cathedra*, that

those who differ from *you* "wilfully explain away." They explain by the help of the very same instrument that you explain—the ordinary faculties of our intelligent nature. What authority, then, have you to judge the inward character of other men, and pronounce them guilty of wilful insincerity? *Your opinion of your own orthodoxy is merely an opinion—it is not a certainty.* You forget that even your understanding is liable to be warped by prejudices, that you are obnoxious to mistake and error, and that you have nothing else to guide you than the very same frail and fallible understanding, which is equally in the possession of those whom you condemn, and take the measure of their minds. Is not your denunciation equivalent to a claim of infallibility? Is not your claim to an exclusive orthodoxy playing the Pope under the name of Protestantism? You disallow authority (the argument of your tract requires this), and yet you appeal to authority—the authority of Protestant fathers—for what is orthodoxy but settling truth by vote? Thus, then, I shew where your argument fails, and your charity is at fault. You judge as a dictator, forgetting your own fallibility; and you judge the hearts of others, which is beyond your province.

But we may go farther yet. Your charge may be retorted. Might *I* not say that *you* "explain away" Scripture? For how do you deal with such passages as Mark, 16th chapter, verse 17? "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Can you say that these signs follow them that believe among *you?* If not, then, either your friends are not true believers, or *you* explain away Scripture.

Again, 1 Peter iii. 19, every Roman Catholic will say that you explain away, "preaching to the spirits in prison." Take what gloss you please, there are those who will charge you with explaining away.

3d, Is there no explaining away, and special plead-

ing requisite to harmonize the two genealogies of Matthew and Luke?

4th, And if you are a believer in modern astronomy, what explanation will you give of "the star in the east" guiding the wise men to a particular house in Judea?

These are the first examples that have occurred to me, others might be added, and shall be, if you desire it; and they shew the facility with which your accusation might be retorted. Let us all remember that we are liable to err; that no judgment of man can attain to infallible certainty; that our strongest convictions are the product of the human faculties; that no sect has a monopoly of truth; that none is therefore entitled to write down its own opinions and beliefs as exclusively orthodox, sound, and necessary to salvation; nor has any right, human or Christian, to ascend the seat of judgment, and pronounce upon the character of their brethren.

A. Macdonald.

Royston, Herts, *March* 12. 1842.

ON SEEING A DAISY TRODDEN UNDER FOOT.

Thou, brightest gem of all thy race!
Who could thy peerless beauty mar?
Or force thee from thy dwelling place?
Thou little glittering morning star!
Pure emblem of humility;
Of beauty rare in humble life,
Alas! oft trodden down like thee,
Amid the proud world's scorn and strife.

As in the lonely forest glade,
The fairest flowers unheeded lie;
So in the hamlet's lowly shade,
Genius and worth neglected die.
And noble minds,—the stars of earth!
Unmark'd by station or by name—
Their only crime their humble birth—
Are kept without the rolls of fame.

Hail to that day, when light shall glow,
And justice reign through all the earth!
When nought shall check the equal flow
Of due award to humble worth.
When mind shall burst its galling chains,
And back to darkness bid them roll!
When nought of tyranny remains,
And Freedom lives from pole to pole.

Then, "Truth shall make its home below,"
And Superstition stand aghast!
And holy Brotherhood shall glow,
With brightest radiance to the last.
Loud peals of praise through earth shall rise,
From countless voices, great and small,
Till echo bears them through the skies
To Him who made AND CARES FOR ALL.

BRISTOL ROAD, *Birmingham.* W. E.

LETTER FROM DR FRANKLIN TO THE PEOPLE OF ENGLAND.

MY GOOD FRIENDS,

HAVING been for a considerable time past much occupied in a variety of pleasing engagements, in several distant, and to you at present unknown worlds, it was with unspeakable pleasure that I at length obtained permission to revisit once more that dear native planet where I formerly spent eighty-four happy years, and which I never behold without emotions of the sincerest gratitude and delight. America was of course the first spot which interested my affections, and engaged my curiosity; and I beheld with indescribable pleasure the various improvements which have taken place among them since the period of my mortal residence there was closed.

My visit to you, my good friends, I must confess, was attended with emotions of a somewhat different nature. Notwithstanding the many great and striking improvements which are visible among you, I could not but observe with pain that you have in several respects

sadly degenerated from the virtues of your ancestors. I looked in vain for the plain, frugal industry which I observed among your fathers and mothers when I visited your country about the middle of the last century, and instead of it, I beheld almost every where such a devotedness to gaiety and dissipation, as must inevitably be undermining your morals, your health, and your fortunes, and must in the end, if persevered in, lead to universal bankruptcy. Quite wearied and disgusted with the scenes which every where met my eyes in the metropolis, I visited some of the remote parts of the country, but, to my surprise and regret, I found that the infection had become general, and that, even in these remote parts, the passion for expensive living had arisen to such a height, as to fill the newspapers every week with long lists of bankrupts, and to occasion the most severe and complicated distresses in private life.

Paying a visit one day (invisible of course) to the house of a person in a remote part of England, whom I had heard spoken of by some of his neighbours as a *plain industrious tradesman*, I was greatly disappointed to find, that, at nine o'clock in the morning, neither the good man nor his wife had left their bedroom. Ah! thought I, how unlike is this to the industry of former days; your forefathers were accustomed to rise at five in the morning, and had before this time transacted a considerable part of the business of the day, while *you* are wasting your precious hours in slumber, and leaving your affairs to the management of others. I left the house, and pursued some other inquiries, which occupied me till the afternoon. When I returned, I found several persons busy in the shop, but, from their conversation, I learned that the master was not among them, and that he had not yet risen from his dinner, though it was nearly four o'clock. Determined to take a peep at the good man, I pursued my way (still invisible) up the stairs, and entered a drawing-room, which fifty years ago would have been reckoned sufficiently splendid for a peer of the realm. Here I found this *plain industrious tradesman* reclining on an elegant sofa, taking a comfortable nap

after his dinner, with a newspaper in his hand, and before him on a table stood two decanters with foreign wine, one with spirits, four wine glasses, two rummers, a sugar bason, and two elegant china dishes, in which there appeared to have been some fruit. He was quite alone, his wife having fatigued herself with the toil of visiting all the morning was gone to rest on a bed, and his children were learning music in another room.

Struck with horror, I no longer wondered that the gazettes were filled with bankrupts, and the prisons with debtors. I had seen quite sufficient to account for all the numerous and varied distresses of which I heard such continual complaints, and was about to leave the house in disgust, but curiosity tempted me to amuse myself for a few minutes with the newspaper which he still held in his hand. The first paragraph I cast my eyes upon greatly surprised and perplexed me: it stated that a *respectable* tradesman had been apprehended for having *stolen* property in his possession. I vainly endeavoured for some time to think what ideas the writer of this article could attach to the term *respectable*, and at last gave it up in despair, concluding it must be a printer's blunder; till reading on a little farther, I again met with the same term in the account of a public meeting, in which it was stated that several hundred persons were assembled, the major part of whom were very *respectable*. Now, as it appeared utterly impossible that the writer of this account could be in possession of any clue to ascertain the moral merits or demerits of so large and mixed a multitude, I began to conclude that the term *respectable* must relate solely to their external appearance, and of course that the printer was prefectly correct in affixing this epithet to the man who had received the stolen goods, provided he could contrive, by the aid of this and a few other such like *respectable* exertions, to set himself above the shameful drudgery of sweeping his own shop, and carrying out his own parcels. From various other instances which I afterwards met with, both in newspapers and in conversation, of the use of the term *respectable*, I soon found that it was applied indiscriminately to every one who could make a genteel appearance in the world,

without regard to the robberies which might have been committed to support that appearance, provided those robberies were perpetrated in a *gentleman-like* manner; that is to say, by first living at an enormous expense beyond what their incomes would support, contracting debts to the amount of thousands, or perhaps tens of thousands; getting into their possession the property of destitute widows and helpless orphans, and then taking out a commission of bankruptcy, paying their creditors perhaps two or three shillings in the pound, and afterwards living in as much extravagance as ever.

Shocked at such a gross and preposterous profanation of language, and having but too much reason to think that it materially influenced the public conduct, I wished much to ascertain whether this influence extended to your places of religious worship, as there, if any where, we might expect to find villainy discountenanced, and merit treated with its appropriate respect. But, from all the observations I have been enabled to make, I am sorry to find that this baneful infection has become very general. One instance of it I was particularly struck with in a dissenting chapel, and the more so as I found that their religious tenets were very unpopular among their neighbours, which circumstance alone, one might have expected, would have tended to unite them with a greater degree of cordiality and affection among themselves. I made it my business, on entering this chapel, to observe the conduct of those whom I had discovered to be the leading men, and to possess the greatest influence in the society. There were three or four of them assembled in the vestry; —presently came in a very genteel (I suppose *you* would say *respectable*) looking man, and accosted them in a very familiar manner. They shook hands, entered into conversation, and treated him with the greatest respect. If I had not previously known this man's character, I might have supposed that either he was a benefactor to their charity schools, or that he was in some way or other eminently instrumental in promoting the interests of religion in the society. But I had seen him before, and had learned that he was a man of the

most profligate character; that he had several times been in prison for debt, solely in consequence of his own mad extravagance; and that he had been the means of ruining and reducing to beggary several poor families, who had entrusted him with the whole of their little hard-earned savings, from an idea that in his hands it would be perfectly safe.

While I was vainly endeavouring to stifle my disgust, in order to enable me to make further observations, these gentlemen left the vestry, and in their way to their pews happened to pass by a plain-looking man, who bowed, and spoke to them in the most respectful manner, which one of them returned by a very slight nod, and all the rest by a haughty toss of the head, without further notice. A stranger would naturally have concluded that this man had committed some very heinous crime, for which he was justly deemed an outcast from society, and not fit to be spoken to, and would probably have wondered at his assurance in thrusting his head into a *society of Christians* assembling for religious worship. But I had now seen too much of the state of manners among you to be thus hastily deceived. Though I was at this moment a complete stranger to the man's character, I determined to be better acquainted with him, and for this purpose followed him to his home. I found him in the humble occupation of a shoemaker, and discovered that he had committed the heinous crime of carrying on his business with his own hands, without employing any assistance, except in cases of emergency; nay, that he had even (before his children were able to do it) been frequently seen sweeping the pavement before his own door. Who could any longer be surprised that this man was not deemed fit for Christian people to speak to?

I discovered that, by dint of honest frugal industry, he supplied his own family and an aged mother with all the plain comfortable necessaries of life, but without any of its luxuries or superfluities; and that, notwithstanding the narrowness of his income, he had contrived to subscribe in a small way to a charity school, a Bible association, a public library, and a tract society. And to this it may be added, that his mind was more

highly cultivated than any of those who had treated him with such contempt at the chapel.

I could not help feeling forcibly struck with the direct sanction which this conduct was calculated to afford to the grossest vice; while it tended to discourage and depress the most useful and amiable of human virtues. And earnestly did I wish to take some method to make these people reflect how completely their situations would be reversed, when they had, like me, passed the gloomy vale of death, and commenced their existence in the invisible world; when they shall be stripped of all the borrowed plumes upon which they now rest their claims to importance and respectability, and nothing will stand them in any stead but a life spent in a series of useful and benevolent actions; when those who have partaken largely of the good things of the world, but have employed them to no other purpose than to nourish indolence, vanity, and pride, shall with shame be doomed to the lowest state of misery and degradation:—while those who have uprightly and conscientiously, according to the best of their ability, endeavoured to perform their duty, though their situation on earth may have been mean, and their advantages few, shall be advanced to a state of dignity, glory, and happiness, of which you can at present scarcely form an idea. And I am fully persuaded that were these things properly impressed upon your minds, your conduct in many respects would be the very reverse of what it is at present. Wishing you all happiness and prosperity, both in your present and future state of existence, I remain, my good friends, yours very sincerely, BENJAMIN FRANKLIN.

Invisible World.

MONTHLY RECORD.

MAY 1. 1842.

ECCLESIASTICAL INTOLERANCE—We take the following statements from the Worcestershire Chronicle of March 23. They present an edifying illustration of clerical assumption, and high church exclusiveness, quite in character with the Athana-

sian creed.—We are furnished from undoubted authority with the following instance of clerical bigotry. It is with painful feelings that we enter upon a recital of the errors or failings of any man, more especially of a clergyman, but we have an imperative duty to perform towards the public which forbids us to be silent, however uncongenial the theme, whenever by exposing and censuring illiberality, there is a chance of preventing, or at least discouraging it for the future. In the last *Chronicle* the painful duty was imposed upon us of recording the death of the Rev. R. Fry, for 22 years pastor of the Unitarian congregation assembling in the New Meeting-house at Kidderminster. During a long residence in the town, Mr. Fry, by the faithful discharge of his duties as an expounder of religious truths—by his undeviating integrity and exemplary conduct in all the relations of private life—had won for himself a large and almost general measure of respect. It may be truly said of him that he was "unblamed through life—lamented in his end." His death excited great regret, and has left an enduring sorrow in the breasts of his flock and of all with whom he was acquainted. It was the expressed desire of the Rev. gentleman to be buried in the old church-yard at Kidderminster. His family, who had all preceded him to the grave, had found their last resting place there, and it was natural he should seek to mingle his dust with theirs. They had been buried at Church because in their time there was no place of sepulture attached to the New Meeting-house. In consequence, the executors projected arrangements for the funeral to take place there on Friday, the 18th inst. It having been ascertained that the Rev. Mr. Waller, the Curate, would attend the funeral of the deceased from his residence, as was the invariable custom of the town, the usual formal invitation was dispatched to the Rev. Gent. at two o'clock on Thursday, for eleven on the morning of the following day. Imagine, then, the surprise which was created by the following note, addressed by the clergyman to the undertaker in reply to the invitation, and which was received by the latter sometime after ten o'clock on Thursday night:—

"*Thursday Evening.*

"Sir,—As you are the official person from whom I have received an invitation to the funeral of the late Mr Fry, I request you to communicate the following remarks to the parties for whom you are acting.

"Of course it is a matter of extreme surprise to me that a departed minister of the New Meeting should seek the rites of burial at the hands of the Church of England, especially as we have no service except for those who are baptized into the

Church and die in our communion, and therefore I should strongly recommend that, for the sake of consistency, the funeral should even now be removed from the Old Church to the New Meeting.

"It is quite out of the question that I, as a clergyman, should attend the funeral from the residence of the deceased. If, after all, the corpse is brought to the church, I shall not refuse to bury it; but if it is brought, and I am thus required to perform the service, I shall take the fact of the funeral coming to church as a tacit acknowledgment that the deceased did not wish to be regarded in death as a Dissenter from our communion.

"I regret the lateness of the notice which you sent me, not having received it till after five this evening.

"I am, Sir, yours obediently,

"STEPHEN R. WALLER."

As quickly as he could, the undertaker laid this note before one of the executors. It was too late that night to procure a meeting of the friends of the deceased minister, but they were assembled as early as possible on the following morning, and the note having been read to them, a consultation took place as to the most proper course of procedure in so unpleasant a conjuncture. It was their wish to order matters as nearly as possible as Mr Fry would have ordered them, could he have been a party to the discussion, and in consequence they decided on giving up the idea of burying in the churchyard, and determined that the body should be deposited and the last rites to the dead rendered in the grave-yard of the New Meeting-house. They felt that after the conduct of the Curate, there was no other course they could conscientiously pursue. They felt that they could not hypocritically enter the Church, "tacitly acknowledging"—what they knew to be untrue—that the deceased did not wish to be regarded in death as a Dissenter from the communion of the Established Church. Accordingly the interment took place as above, at five o'clock in the evening of Friday. Particulars of the affair having transpired, much excitement was created. The streets through which the funeral had to pass from the residence of the deceased to the chapel were crowded with a sympathising and decorous multitude, and the procession itself was attended by more than 150 of the most respectable inhabitants of the town, of all religious persuasions, in deep mourning, anxious to evince their participation in the grief and indignation of the deceased's friends and congregation at the unworthy and uncharitable conduct of the Curate. The chapel-yard and the chapel were also crowded, and the Curate might have witnessed,

had he chosen, ample evidence of the deep sympathy exhibited on the occasion. This manifestation of intolerance has produced a deep impression on the minds of religious professors of all denominations, and will, we trust, be the cause of their standing up with boldness in vindication of the rights of conscience, and for the defence of civil and religious liberty. The matter will hardly rest here. The Dissenters of Kidderminster know their rights, and, knowing, we trust they will dare to maintain them. If it is found that they are to be excluded from that church-yard where lie their forefathers and brethren—Nonconformists like themselves—they must provide without delay a common cemetery, where ecclesiastical bigotry and High Church despotism shall have no controul. Mr Waller expresses his surprise that a minister of the New Meeting should desire to be buried at the Old Church. Is it then so strange a thing for persons to desire to be interred near the remains of those who were dearest to them during life? Had the Rev. Gent. taken this into consideration, we should think his surprise would have been much mitigated, if it had not been entirely removed. Why, under these circumstances, if not to exclude the deceased from the church-yard of the National Church, should the Rev. Curate inform his friends that if the body were brought to him to be buried, he should regard it as an indication that the deceased, on his deathbed, did not wish to be regarded as a Dissenter from that communion? He would not refuse to perform the sacred rites at the depositing of the remains of the good old man by the side of his much-loved family, but if he did so, he should hold it as a tacit acknowledgment that in death he did not wish to be reputed a Dissenter. What business had the Curate to clog the admission of his readiness to bury Mr Fry with any intimation of what he should understand would be expressed or signified by the act? Why did he do so, unless with the confident expectation that he should drive Mr Fry's poor remains from the depository he had selected for them, because he was a Noncomformist? The Curate must have known that the friends of Mr Fry would never, by any act or seeming of theirs, have given the remotest sanction to a "tacit acknowledgment" of what they knew to be false. Did he think they would present themselves before him in the performance of the last duties to frail humanity, not with a lie lurking on their lips, it is true, but to countenance a lie by their actions? Oh, no! they are men of a better morality, and of a charity more consonant to the teaching of the Great Apostle. We do not envy the Curate his feelings on the success of his scheme to exclude Mr Fry's body from the church-yard in which those who were nearest and dearest to him sleep. Nor do we admire the

Christianity of the man who could refuse to accompany the corpse of a Dissenter on its way to sepulture, because the immortal mind, which was once sheltered in that fleshly nook did not think exactly as he thought, though it drew its inspiration and founded the belief, which was its hope of salvation, on the same sacred volume of our common faith. The Church willingly receives rates and dues from the Dissenters, and if they decline to pay they are compelled to pay by legal process; but when the performance of the last rites to the dead is required for one of their body, it is denied, except upon certain conditions, which drive the friends of the deceased to seek interment at more charitable hands. This is not consistent with charity; it is not doing unto others as ye would they should do unto you. Nay, we doubt much whether, to take a person's money and to refuse to render him any service in return, when he requires it, is consistent with honesty.

The Rev. R. Fry's Funeral Sermon.—A funeral sermon on the decease of this lamented minister, was preached on Sunday last March 20th, in the New Meeting-house, by the Rev. Mr Kentish, of Birmingham. The attendance distinctly proved that the events, demonstrative that the reign of intolerance has not yet come to an end, which took place in connexion with the obsequies of Mr Fry, had produced a great and general effect. Before the commencement of Divine service the chapel was crowded. Benches were afterwards brought out and placed in the aisles, and these also were soon occupied. There could not have been fewer than from 600 to 700 persons present. The reverend preacher paid the last melancholy tribute to the sterling worth of Mr Fry, as a Christian and a man, in elegant and feeling language, awaking lively emotions in the breasts, and working powerfully on the feelings of the thronged assemblage. Yet his discourse was of a soothing and elevating, rather than of a dolorous or harrowing description; still, when he pourtrayed the character of the reverend deceased in terms as just as they were warm and affectionate, and sympathised in tones of manly sorrow with the bereavement of his flock, tears started to the eyes of many present, both of those who did and those who did not belong to the Unitarian Society. The virtues of the deceased will not easily be effaced from the remembrance of his attached people, for

> ——————— "The actions of the just
> Smell sweet, and blossom in the silent dust."

New Meeting House.—On Tuesday morning, the 15th March, the services, in connection with the settlement of the

Rev. M. Gibson, as pastor of the Unitarian Society assembling in the New Meeting-house, were held in that place of worship. The charge to the reverend pastor on his induction, was given by Dr Montgomery of Belfast, and was replete with all the advice and admonition befitting an occasion of such high importance. The congregation numbered nearly 500 persons, who manifested, by "hushed silence," indicative of the deepest attention, the interest they took in the observances. In the evening, about five o'clock, a tea partywas held, at which rich and poor, workmen and employer, old and young, sat down to participate in an interchange of kind and friendly feelings. Nearly 400 tickets were sold for the repast. Shortly afterwards, an adjournment to the chapel took place, and the edifice was again crowded to excess, the number of persons present exceeding those in the forenoon. A chairman having been appointed, the proceedings were commenced by singing a hymn, after which, a variety of sentiments were given out, and responded to by ministers and others, in a manner which evidently afforded unmixed gratification to all present. This was evinced by the patient attention kept up during the whole evening. The meeting did not break up till nearly nine o'clock. It gives us great pleasure to add, that persons of all sects and parties were present on the occasion.

Died, at the house of his father, the Rev. F. Blakely, of Moneyrea, on the 19th March, the Rev. William Joseph Blakely, Minister of the Remonstrant Presbyterian Congregation of Belfast.

Mr Wm. J. Blakely was born at Moneyrea, on the 17th of April, 1818. He was deprived by death, of the instruction and example of an accomplished and excellent mother, when in the seventh year of his age, and became indebted to his maternal grandmother, Mrs Lindsay (then residing at his father's), for the care and attention required at that early period. He received his elementary and classical education under various masters at the Moneyrea school; and entered the Belfast College before he was 14 years of age. Through the whole course of his education, he was distinguished for diligence, propriety of conduct, and great proficiency. Though younger than any of his class-fellows, he obtained several prizes, and some of them of a high rank. After seven sessions, spent at the Belfast College, he was licensed, by the Remonstrant Presbytery of Bangor to preach the Gospel; and, a few days after, delivered his first public discourse in the city of Coventry, on his way to Billingshurst, county Sussex, where he was unanimously chosen Pastor, by the Unitarian Congregation of

that place. He continued nearly a year and half at Billingshurst, where his services were highly appreciated, and a mutual attachment formed. His removal from Billingshurst to Belfast,—a town so convenient to the place of his nativity,—seemed so reasonable to his English friends, that, though reluctant to part with him, they were not offended at his making the change. During the year and half that he was connected with the Remonstrant Congregation of Belfast, he discharged, up till the time of his illness (which began with fever), the duties of his situation, to the entire satisfaction of his people;—daily advancing in public usefulness and estimation.

By his varied talent, his pleasing manners, his perfect sincerity, and the undeviating rectitude of his whole life and conversation, he had become a universal favourite with a numerous circle of friends. His remains were accompanied, on Wednesday morning, the 23d March, to the burying-ground, Moneyrea, by one of the largest assemblages we have witnessed. The funeral oration was delivered by the Rev. John Porter. His congregation deeply feel the great loss they have sustained; and neither time, nor change, nor circumstances of any kind, can make up to his afflicted father and family, for the breach which has been made upon their happiness. For this they must look to another world.

Though the mathematical, ethical, and theological sciences, were his favourite studies, he occasionally spent a leisnre hour in the cultivation of his poetic taste. The annexed stanzas were written when he was about a year settled at Billingshurst, and appeared in *The Northern Whig* of May 16th, 1840. They were much admired when published, and will now be read with more earnest attention;—

"REMINISCENCES OF HOME.

"I HAVE left my home and my father's hall,
For a home 'neath other skies;
How the young heart grieves to part from all
That shared its fondest ties;

"I have left the companion of youthful hours—
Sweet season of thoughtless glee!
Brother! though mine were a path of flowers,
'Twere lonely, removed from thee.

"I have left the sisters whose tenderness
Was to me in a mother's stead,
Too early lost—yet mourned the less,
For such blessings around me shed.

" A father I've left, in whose bosom mild,
Affection for all had space;
Yet I ween, that his youngest—his darling child—
In that heart had the largest place.

" My steed awaits my familiar call,
And my grasp of the bridle-rein;
But another stands by his lonely stall,
And he listens for me in vain.

" Erin! land of my love—my birth!
By mountain and sea we part;
But dearest art thou, of the isles of earth,
Fair home of my hopes and heart.

" Thy mem'ry is with me, undying and dear,
In my holiest thoughts enshrined:
If there fall from my eye the unbidden tear,
'Tis for those whom I leave behind.

" The thought, that the lamp of my joy may glow
By the hearth where my fond hopes rest,
Sweetens the kindness that strangers shew
To their youthful and stranger guest.

" Here friendship may flourish, as warm and true,
As where western billows foam;
But warmer the feeling that can subdue
The hankering after home.

" Yet, as I find that 'the lines to me
Have in pleasant places been cast,'
Mine be the soul of the faithful—the free—
That repines not to the last.

" Mine be the great and glorious aim,
Of a life that God may approve,
And, with honest pride in a stainless name,
To return to the land I love!"

The following lines, written before leaving the congregation of Billingshurst, and found among his papers, after his death, will be read by many with melancholy interest:—

" Friends of my heart! a kind farewell, a fond farewell I breathe,
To this loved hallowed spot and you, my blessing I bequeath;
I go to join my own dear land, the bright isle of the West;
I leave you happy now, sweet friends, oh, may you still be blest!

" I'm summoned hence, by thoughts of home, and love of all
that's dear,
But do not think the joy I feel, forbids a parting tear,
Oh no! I cannot thus forget the sacred ties that bind
My heart, my soul, my fondest hopes, to those I leave behind,

" I've join'd you in the joyous hour of light and laughing mirth;
I've mingled in your converse sweet around the social hearth;
I've knelt with you in the peaceful hour of solemn fervent
prayer;
Believe me,—friendship nurtured thus, fleets not away like air.

" No, never from my memory can those sweet days depart,
They're stamped for ever on my brain, they'll ever warm my
heart;
They'll dwell within my inmost breast, and ever cheer me on
In that bright, holy, happy course, in this loved spot begun.

" We ne'er may meet (forbid the thought) in this vain world
again,
If not, we'll meet in brighter scenes, so fare-ye-well till then;
'Tis parting sad, 'tis anguish sore, to be asunder riven;
We bear it all, we'd suffer more,—and why? we meet in Heaven."

Northern Whig.

Opening of the Stockport Unitarian Church.—On Wednesday morning, March 23, this elegant edifice was dedicated to the worship of the One God, the Father. The introductory services were conducted by the Rev. W. Smith, the pastor of the church, and the Reverend R. B. Aspland of Dukinfield, and the sermon preached by the Rev. Dr Montgomery of Belfast. The sermon was founded upon the 16th verse of the 9th chapter of St. Paul's first epistle to the Corinthians:—" For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." The discourse which followed was almost exclusively confined to an able and argumentative disquisition upon the peculiar tenets of the denomination, delivered with much earnestness and eloquence, in the endeavour to prove their adaptation to the temporal and eternal interests of man. The gospel was proclaimed as " good news" to a lost world; and the several subdivisions of the subject, and the different aspects in which it was so presented, were most ably taken up and enforced. The attendance at the service was numerous and highly influential, including Christians of almost all denominations. The money received at the door,

including the collection subsequently made, amounted, we believe, to nearly £70. In concluding this brief and imperfect notice of the service, we must not forget to record one gratifying announcement made by the minister ; it was to the effect, that schools would be established in connexion with the building, in which religious and secular instruction would be dispensed to the children of the poor of all denominations.

At five o'clock in the evening a public tea party took place in the Hall of the Mechanics' Institution. About 240 ladies and gentlemen sat down to a most excellent repast. After tea was over, Henry Marsland, Esq., M. P., was unanimously called upon to take the chair, and having done so, addressed the assembly in a speech of some length, referring especially to the occasion which had brought them together, and proclaimed his adherance to the principles of Unitarianism, as embodying the spirit of religious toleration, and recognising the right of private judgment. He concluded by proposing the sentiment—" Our Sovereign Lady the Queen ; may she long live in the affections of her people, confiding in her desire to consult for their prosperity and happiness." " God save the Queen" was then sung by the company of professional singers engaged in the morning service, the company joining in chorus. The Chairman next proposed the sentiment, " Civil and religious liberty all the world over." The Rev. B. Aspland responded, and expressed the satisfaction he derived and the honour he felt in being called upon to do so on such an occasion, and before such an assembly. In the course of his address he remarked that in spite of our much boasted freedom and liberality, the spirit of sectarianism and of intolerance was yet abroad, and in no place was it more active than within the pale of the church of England, which shewed that they should be the more resolute and adhere more closely to their principles of religious belief. He congratulated the congregation upon the events of that day—upon the completion of their new and beautiful church. Some, he remarked, had objected to the designation—*church*—as an imitation of an institution from which they dissented. He entertained no such opinion, but regarded the distinction rather as a recognition of the great principle of religious equality. The Chairman then introduced Doctor Montgomery, passing an elegant eulogium upon his character and talents. The Doctor responded in a speech of considerable length. He proclaimed the sufficiency of the Scriptures as a rule of faith and practice, believing it safer to adhere strictly to the law and the testimony than to the opinions of creeds fashioned by fallible men. The Bible was the only sure guide, and the only sure foundation on which man could

rest his hopes. The rev. gentleman afterwards made allusion to the persecution to which a certain portion of his own denomination had been subjected in Ireland, and having passed a high eulogium upon its pastor, proposed the sentiment—"The Unitarian Christian Church of Stockport, and may it tend to the spread of pure religion, and to the inculcation of right views and practices." The Rev. Wm. Smith responded, in a feeling and eloquent address. The Rev. John Brooks, of Hyde, after making particular allusion to the important influence of woman on society, proposed, "The Building Committee of the Stockport Unitarian Church, and congratulations to them on the occasion." John Hall, Esq. of Heaton, briefly responded. Dr Montgomery having taken a retrospect of political events, affecting the all-important cause of civil and religious liberty, and having spoken in high terms of eulogy of the character and conduct of our worthy representative Mr Marsland, proposed, "The cause of liberty and enlightened political freedom," coupling with the sentiment the name of the Chairman. The Chairman responded in an appropriate address. The sentiment, the "Education of the people," &c. was responded to by the Rev. John Colston of Styal, in a speech in which sound views and correct principles were enunciated with a force of eloquence, and with so happy an admixture of the humourous with the instructive, as was well calculated to impress all with the conviction of their importance and truth. The Rev. Mr Howarth proposed the sentiment, "The friends of all other religious denominations who have favoured us with their presence," which was heartily received. After the meeting had been addressed by some other gentlemen, and the proceedings having been brought to a close, Randall Hibbert, Esq. of Godley, proposed a vote of thanks to the chairman, which was seconded, and briefly acknowledged. The company afterwards separated, apparently highly delighted. At intervals during the evening several well-selected and appropriate pieces were performed by the singers.—*Stockport Chronicle.*

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INTRODUCTION TO THE HISTORY OF THE REVOLT OF THE UNITED NETHERLANDS FROM THE SPANISH YOKE.

BY FREDERICK SCHILLER.

Translated from the German.

(Concluded from page 221.)

THE tardy progress of this war caused as many injuries to the king of Spain, as it brought advantages to the rebels. His army was mostly composed of the remnants of those victorious troops who had already gained their laurels under Charles the Fifth. Age and long service entitled them to repose; many among them whom war had enriched, impatiently desired to return to their native country, there to end their laborious life amid the comforts of home. Their former ardour, their heroism, and their discipline left them, in proportion as they believed that they had satisfied their honour and discharged their duty, and as they began to reap the fruits of so many campaigns. Besides, troops who were accustomed to carry every obstacle before them by the fury of their assault, naturally became weary of a war which was waged less with men than with the elements, which rather exercised patience than satisfied the desire of glory, in which fatigue and privation rather than danger were to be encountered. Neither their personal courage, nor their long experience in war, could avail them in a country the peculiar formation of which often gave the most dastardly of its natives the advantage over them. Lastly, one defeat upon a foreign soil did them more damage, than many triumphs over an enemy who was here at home could advance their cause. With the rebels it was precisely

the reverse. During so tedious a war, in which no decisive battle took place, it necessarily followed that the weaker foe should ultimately learn from the stronger, that small discomfitures should accustom them to danger, and small victories animate their confidence. At the opening of the civil war, the republican army scarcely ventured to shew itself in the field; the long duration of that war exercised and hardened it. As the royal forces became disgusted with the contest, the self-confidence of the rebels increased with their better discipline and experience. At last, after the lapse of half a century, master and scholar, both unsubdued, met each other as equal combatants.

Further, in its whole course this war was managed with greater harmony and union on the part of the rebels than on that of the king. Before they lost their first chief, the administration of the Netherlands had passed through no fewer than five different hands. The indecision of the Duchess of Parma communicated itself to the cabinet of Madrid, and caused it to run in a short time through nearly all the maxims of state policy. The Duke of Alba's unbending severity, the softness of his successor Requescens, Don John of Austria's deceit and knavery, and the active Cæsar-like spirit of the Prince of Parma, gave so many different directions to the war; while the plan of the rebellion lying in a single head, where it dwelt clearly and vividly, remained always the same. The great evil was, that the maxims, for the most part, missed the moment in which they might have been applied. At the beginning of the troubles, when the superiority was evidently on the side of the king, when a prompt resolution and manly firmness could have crushed the rebellion in its cradle, the reins of government were allowed to waver loosely in the hands of a woman. When the rebellion had actually broken out, when the power of the faction and of the king were more equally balanced, and a wise conciliation alone could prevent the civil war, the government fell upon a man entirely deficient in those virtues which were most needed in his place. So watchful an observer as William the Silent allowed none of the advantages which were of-

fered by the bad policy of his adversary to escape him, and with quiet industry he carried forward his great undertaking towards its object.

But why did not Philip the Second appear in the Netherlands himself? Why did he exhaust the most unnatural means, rather than try that which could not have failed? To break the proud violence of the nobles, there was no way more natural than the personal presence of the sovereign. Beside majesty all private greatness disappears; all other authority is extinguished. Instead of the truth flowing slowly and heavily towards the distant throne, through so many impure channels that the tardy defence left time for the work of accident to ripen into a plan of the understanding, his own penetrating eye would have distinguished truth from error; a million of its inhabitants would have been saved to the country, not by his humanity, but by his cold state policy. The nearer their source, the more impressive would have been his edicts; the closer their object, the more powerless and weak the arrows of revolt would have fallen. It is comparatively very difficult to do those evils against an enemy in his presence, which may be ventured on in his absence. The rebels appear at first to have trembled at his name, and to have adopted the artful pretext of maintaining the cause of the sovereign against the arbitrary usurpation of his representatives. Philip's appearance in Brussels would at once have ended this deception. They must then have made good their pretences, or have cast aside the mask, and have condemned themselves by appearing in their proper shape. And what a relief would it have been to the Netherlands had his presence saved them from those evils, which, without his knowledge, and against his will, had been heaped upon them! What a gain for himself, had it been of no other use than to watch over the application of those incalculable sums, which, unjustly raised for the expenses of the war, disappeared in the robber hands of his administrators! What his representatives had to extort by the unnatural aid of terror, all minds would willingly have paid to majesty itself. That which made them objects of detestation, would only have made him feared, for the

abuse of hereditary power is less painfully oppressive than the abuse of delegated authority. His presence would have saved thousands, had he been no more than a domestic tyrant; had he *not* been even that, the fear of his person would have preserved to him a country which was lost by the hatred and contempt which his instruments excited.

In like manner as the oppression of the people of the Netherlands became the concern of all men who valued their own rights, so, we might suppose, should their disobedience and revolt have been a call upon all princes to protect their own authority in that of their neighbours. But jealousy of Spain prevailed in this instance over political sympathy, and the first powers of Europe, openly or secretly, joined the cause of freedom. The Emperor Maximilian the Second, although pledged to the Spanish house by the ties of kindred, gave just grounds for the charge of having privately favoured the party of the rebels. By his offers of mediation he tacitly admitted a degree of justice in their complaints, which must have encouraged them to adhere to those complaints the more steadfastly. Under an Emperor sincerely devoted to the Spanish court, William of Orange could scarcely have drawn so many troops and so much money from Germany. France, without openly and formally breaking the peace, placed a prince of the blood at the head of the Netherlandish rebels; the operations of the latter were mainly carried on with French gold and troops. Elizabeth of England only practised a just revenge and retaliation, when she extended her protection to those who had risen against their legitimate sovereign; and although her scanty aid at most only sufficed to save the republic from total destruction, yet this was every thing at a moment when hope alone could sustain their exhausted courage. With both of these powers Philip then stood in peaceful relations, and both proved false to him. Between the strong and the weak, honesty is often no virtue; those who are feared by others, seldom enjoy the more delicate ties which bind equals together. Philip himself had banished truth from political intercourse, he himself had destroyed morality among kings, and made de-

ceit the divinity of cabinets. Without ever enjoying his superiority, his whole life must have been a struggle with the jealousy which others excited in him. Europe made him suffer for the abuse of a power of which in reality he never had the entire command.

When against the inequality of the contending parties in this struggle, so astonishing at first sight, we take into account all the circumstances which opposed the one and favoured the other, the supernatural character of this event disappears, but the extraordinary remains; —and we have found a just scale by which to estimate the proper merit of these republicans in the establishment of their freedom. Yet we must not suppose that the undertaking itself was preceded by so strict a calculation of forces, or that when they first plunged into this uncertain ocean they had the shore in view on which they afterwards landed. Not ripe as it ultimately stood in its completion, did the work appear in the thought of its beginner;—as little as the permanent religious division had a place in Luther's mind when he first raised his voice against the sale of indulgences. What a difference between the submissive aspect of the suppliant in Brussels, praying for humane treatment as a grace, and the dreadful majesty of a free state, dealing with kings as its equal, and in less than half a century giving away the throne of its former tyrant! The invisible hand of fate guided the freed arrow on a higher flight and to a different aim than that given it by the chord. In the bosom of happy Brabant that freedom first saw the light, which, torn from its mother while yet a newborn child, was to bless despised Holland. But the enterprize itself ought not therefore to seem less important in our eyes, because the result was different from the intention. Man elaborates, smooths, and shapes the rude stone, which time transmits to other hands; this moment, this point of space, are his; world-history brings the event. If the passions which shewed themselves busy in this event were not altogether unworthy of the cause which they unconsciously served, if the powers which aided its accomplishment, and the individual actions out of whose concurrence it so wonderfully grew, were but noble powers, lovely and great

deeds;—then is the event itself great, interesting, and fruitful for us, and we are free to indulge our astonishment over the hardy birth of circumstance, or to refer the cause of our wonder to a higher reason.

The history of the world is uniform like the laws of nature, and simple like the soul of man. The same conditions bring back with them the same phenomena. On these very plains where the Netherlanders now made head against their Spanish tyrants, did their ancestors the Batavii and Belgæ struggle with their Roman oppressors fifteen hundred years before. Like them, subjected unwillingly to a haughty monarch, like them abused by his greedy satraps, they with kindred boldness threw off the yoke, and tried the fortune of as unequal a strife. The same pride of conquest, the same national vanity in the Spaniard of the sixteenth century and the Roman of the first; the same bravery and discipline in both armies, the same dread of their battle charge. There as here, we see artifice combating superior force, and firmness supported by union, wearying out a prodigious power enfeebled by division. There as here, private hatred armed the nation; a single man, born for his time, discovered to it the dangerous secret of its own strength, and gave its secret griefs a bloody utterance. "Say, Batavians," spoke Claudius Civilis to his countrymen in the sacred groves, "do we still meet these Romans as we were wont to meet them, as confederates and friends, or not rather as enslaved vassals? We are delivered over to their prefects and centurions, who, when satiated with plunder and blood, are relieved by others who renew these outrages under other names. And when at last Rome sent us a governor, he oppressed us with a showy and costly retinue, and still more insupportable pride. The levies are again at hand, which for ever separate children from their parents, and brother from brother, and deliver over your vigorous youth to Roman licentiousness. Now, Batavians, the moment is ours. Rome never lay so low as she does now. Let not these names of legions frighten you, their camp contains nothing but old men and booty. We have both foot and horse soldiers. Germany is ours, and Gaul longs to throw off the yoke.

Syria, Asia, and the East may, if they will, be slaves;—they are accustomed to royal tyranny. There are men still living among us who were born before tribute was paid to the Romans. The gods will assist the brave!" Solemn sacraments sealed this confederation, as they did that of the Gueux,—like that it covered itself with the veil of loyalty,—with the majesty of a great name. The cohorts of Civilis on the Rhine swore allegiance to Vespasian in Syria, as the Compromissi did to Philip the Second. The same field of contest produced the same plan of defence,—the same refuge of despair. Both confided their wavering fortunes to a friendly element;—in similar difficulties, Civilis saved his island by the same means through which, fifteen hundred years afterwards, William of Orange saved the town of Leyden,—by an artificial inundation. The bravery of the Batavians exposed the impotence of the ruler of the world, in like manner as the courage of their descendants exhibited before all Europe the decay of the Spanish power. The same fertility of mind in the commanders of both ages, gave the war as obstinate a duration, and nearly as doubtful an end;—but one difference we observe between them, the Romans and Batavians fought humanely, for they did not fight for religion.*

W. S.

THE FIRST FOUNDERS OF SUNDAY SCHOOLS.

Sir,—Many new and interesting facts relating to the introduction of the Sunday School system in different parts of the kingdom having been successively brought under my notice since the publication of my little work on the *origin* or first establishment of Sunday Schools, I will now, with your permission, proceed to lay them before your readers, giving at the same time a particular reference to the sources whence my information is derived.

It will, perhaps, be recollected, that, in a letter which I addressed to you on the 1st of June 1841 (vide *Chris-*

* Tacit. Histor. book iv. v.

tian Pioneer, vol. xv. page 308), I adduced evidence of a very conclusive nature, to shew that the venerable Theophilus Lindsey was the founder of the first Sunday School on record; and I am happy to say, that although many other persons claim to have preceded *Raikes* in this great and good work, yet none of them have established a prior title to that of Mr Lindsey.

Among the persons who adopted the plan of Sunday School teaching before it was taken up by Mr Raikes, I have, in the pamphlet before alluded to, already mentioned the names of Lindsey, Cappe, Ball, Heys, Stock, and King; I have now to add those of several other enlightened and benevolent individuals, some of whom preceded Raikes by many years, whilst others were either contemporary with, or immediately followed him.

In reference to my investigations into the origin of Sunday Schools, a writer in the *Midland Counties Herald*, who signs himself "Amicus," has called my attention to a letter in the *Gentleman's Magazine* for 1833 (page 392), wherein the following remarkable passage is quoted from the preface to a work entitled "An Essay on the Church," by the Rev. William Jones, of Pluckley, in the county of Kent:—"I am a curate in a country parish, who make it my business, and have found it my pleasure, to teach the children of my people privately in my own house, and publicly in the church; and I am for the present the only *Sunday schoolmaster* in the place." The writer of the letter further observes, that "this essay is believed to have been originally published *between the years* 1760 *and* 1770; and that Mr Jones must therefore take precedence even of the Rev. Thomas Stock of Gloucester, in the formation of a Sunday school." This I am free to admit; and as, in the absence of more definite information, it will be but fair to suppose that the essay in question *may* have been published as early as the year 1765, the author would in that case take precedence also of Miss Ball, and of Messrs Heys, King, and Raikes.

In a recent number of the *Christian Observer*, another claimant to the honour of having originated the Sunday School system, is set up by a Mr Higginbotham

of Macclesfield, in favour of the late Rev. David Simpson, minister of Christ Church in that town. This eminent divine was the author of the well known "Plea for Religion and the Sacred Writings," and, according to Mr H., he "commenced a Sunday School in the town of Macclesfield, so early as the year 1778, that is, three years before Mr Raikes. This fact," continues the writer, "I had from an individual now no more, but whose next to filial intimacy with Mr Simpson, and his own zealous efforts in the subsequent advancement of Sunday School instruction, render his testimony beyond dispute. I have also, in corroboration, had within these few days the evidence of a living witness—one who was a scholar at the period referred to." Similar testimony in favour of Mr Simpson is likewise adduced in the *Gentleman's Magazine* for April 1799, where it is expressly stated that "he (Mr Simpson) instituted several charity schools on week days and Sundays, long before the worthy Mr Raikes of Gloucester formed his plan for Sunday Schools."

A much esteemed friend residing in the neighbourhood of Bristol, the different members of whose family have largely contributed to the efficient operation of the Sunday School system in the west of England, thus writes to me on the 31st of January last: "My sister was kind enough to send me the papers in which your interesting letters appeared on the *Origin of Sunday Schools;* and I was much pleased with the pains you had taken to give to others, as well as Mr Raikes, the merit due to them. When you read the memoir of Dr Carpenter, you will see that the late Mr Pearsall of Kidderminster in some degree shared the honour, and to his earnest attention to the religious education of the poor, the formation of Dr Carpenter's character is much to be attributed. In all great improvements of every kind, *one* carries away the honour, but it commonly happens that something in the circumstanees of the times makes the *want* felt, and that *many* are the inventors, discoverers, or promoters. Your good father, whom I have now known and highly respected for half a century, belongs to the last class, and I trust that when he is called to his reward, his *labours*

of love will be perpetuated by you. The world is not ungrateful in the long run, and I have always thought that the respect paid to your father, and the success which has attended his various efforts, is an instance of it. May your course be alike honourable and useful, and may you experience the same rewards."

In the very interesting memoirs of Dr Carpenter, recently published by his son, the Reverend R. L. Carpenter, the gentleman whose name occurs in the letter just quoted, is thus honourably spoken of: "Mr Pearsall was a man of leisure and of a thoughtful and contemplative mind, and was enlightened beyond many of his age, especially in regard to religious truth, and the great objects of Christian benevolence. He established a Sunday School upon his own estate, about the time that Mr Raikes began one at Gloucester, without knowing that the idea had occurred to any one else. He subsequently was very active in instituting a Sunday School in connection with his own religious society at Kidderminster." We are told that Dr Carpenter was, in early life, adopted by this excellent man, and reared with all the tender solicitude which usually marks the parental connection itself; and amply did he, by his amiable disposition and engaging manners, and, above all, by his eager desire to render himself useful to those about him, repay the assiduous and affectionate care of his benefactor, as the following extract from the *memoirs* abundantly proves:—

"While yet a boy, Dr Carpenter aided his paternal friend in teaching the Sunday Scholars; and it subsequently occurred to him, probably when about the age of eleven, that some plan might be devised for giving them more extended instruction during the week. A difficulty, however, presented itself; these boys were accustomed to begin their daily labour at five o'clock in the morning, and to continue it till late in the evening; but this did not deter either him or them. At four o'clock they awoke him, both in winter and summer; and in the summer under a mulberry tree, at other times in a little summer-house without fire, they received from him their hour's instruction in writing, arithmetic, and other branches of useful knowledge.

We believe," continues the writer, " that all these youths grew up to be useful members of society. In one instance, at least, a great and lasting benefit was conferred; aided by the education thus imparted, one of his scholars advanced himself to a very respectable station, and died, a little before his early friend, an alderman in his native town, always most gratefully acknowledging the obligations under which he lay to the kind instructor of his boyhood."

One of my correspondents, who had frequent opportunities of observing, and consequently of duly appreciating the excellencies of Dr Carpenter's character, thus speaks of him in a recent communication : " From my youngest days I have loved, honoured, venerated that man; and, next to my parents, I hold *his* memory in the most profound respect. How much does his example shame numbers of the present generation! He was, as I can testify, a fast friend to Sunday Schools; Exeter and Bristol owe much to him in this respect, as in many others, for he was the steady patron and supporter of all that was noble and good, and his memory is held in greatful remembrance by thousands." It was likewise *my* happiness to be acquainted with Dr Carpenter, whom to know, indeed, *was to esteem and love;* and whilst I gladly embrace the opportunity now afforded me of associating *his name* with those of the other departed worthies to whom the early introduction and beneficial operation of the Sunday School system were so largely indebted, I cannot forego the pleasure of adding my humble testimony to the unobtrusive merits of one whose whole life was devoted to the service of his fellow-creatures (but more especially to the moral and religious training of the young), and the effects of whose beneficent labours will be felt and acknowledged for ages yet to come.

Another worthy individual, whose desire to benefit those around him, led him to adopt the plan of Sunday teaching, at a time when the example was of rare occurrence, was Mr Moore of Leicester. The interesting details of this case having been communicated to me by the Reverend Thomas Moore, formerly of Kingswood, near Birmingham, but now of London, in a letter dated

February 15, I will give them in the writer's own words. Having previously forwarded to him by post a copy of my pamphlet on the *Origin of Sunday Schools*, he thus refers to it: "I have read the excellent tract which you have sent me with much interest and pleasure. It does you great honour. The origin and early history of Sunday Schools is a subject which your investigations have set at rest. I have also seen your useful communications in the *Christian Reformer*, and I think these publications will have the collateral effect of increasing the attention to, and of promoting the extension and improvement of Sunday Schools generally. The intimation in your tract that there might be other instances of Sunday Schools in their early days, besides those which you have brought to light, instituted by private individuals, is very probable. I can mention one:—my father was a very religious, and at the same time an intelligent man; for years he had regular religious services, consisting of prayer, singing, and expounding the Scriptures practically, by himself, on Sunday evenings, to which the neighbours were invited to attend, and the room was always crowded. To these services he afterwards added a Sunday School; for he collected the children of the neighbourhood, and taught them to read the Bible, and catechised and instructed them, as he had done with his own children, in the intervals of public worship. This must have been about fifty-six years ago, as I was then at the academy of Daventry. My brothers, who were at home, remember it well. Sunday Schools at that time were not known in the town (Leicester) in which my father lived."

T. C. *Jun.*

EDGBASTON, NEAR BIRMINGHAM,
March 21. 1842.

HYMN.

THOU speakest in the thunder, Lord!—
Thou speakest in the breeze,
That spends its gladsome melody
Among the summer trees.

Thou speakest in the ocean's howl,
When wave is dashed on wave;
Thou speakest in the gentlest sound
Of earth's remotest cave.

Thou speakest in the lion's roar
That shakes the forest wide;
Thou speakest in the insect's hum
From flower to flower replied.

Thou speakest in the battle's crash
Its madness and its gloom;
Thou speakest in the widow's sob
Beside her infant's tomb.

Creation's grandest notes are thine,
And thine its feeblest tone;
Thy voice alike in rapture's shout
And in the dying moan.

As manifold thy utterance,
So manifold [illegible]
My sense's grasp, my spirit's power
To hearken, Lord! to thee.

W. M.

THE RECIPROCITY OF INTELLECTUAL AND MORAL CULTURE;

A LECTURE DELIVERED AT THE CREDITON MECHANICS' INSTITUTE.

By William Maccall.

The object of all morality, of all religion, of all philosophy, is, or ought to be, the development of the individual. Every moral, or religious, or philosophical system, that does not keep the individual in view, and chiefly in view, bears on its forehead its own condemnation. Any theory, ethical or metaphysical, that does not recognize the value of the individual, needs no other proof of its falsehood. Much is said in the present age of society, of social progress, of personal renouncement for social improvement. The co-operation, the sacrifice for the advancement of the community, I shall always be the first to aid and to praise. The sublimest virtue must ever be traced by a succession of martyrdoms for humanity. But I apprehend that there is a gross mistake in most minds on this subject. What is humanity but one of the lofty idealisms which the individual endeavours to realize? When I place humanity before me, it is not this generation, or any other generation, or any number of generations, that occupies my thoughts; but out of my knowledge of human history, and my expectations of human destiny, I form an idea, and that to me is humanity. Where humanity has a meaning at all, it is as much an abstraction as poetry, or art, or science. And if it would be absurd to say that poetry is of more importance than Shakespeare, art of more importance than Michael Angelo, science of more importance than Watt, equally absurd would it be to say that humanity is of more importance than the individual. Society has claims upon us, strong and eternal, claims which it would be criminal to neglect. But the claims of society are, when properly analyzed, nothing but the claims of the individual. In the immediate circle of our every-day duties, what are the claims of society but the claims

of certain persons whose wants appeal to our sympathy and justice? And in the more diffusive exertion of our activities for social melioration, though we work apparently only for a miscellaneous mass of men, yet it is still with the consciousness that that mass is composed of individuals. When we extend liberty it is with the wish that each may be freer; when we increase plenty, it is with the wish that each may have more food; when we disseminate information, it is with the wish that each may be more intelligent; when we communicate any social advantage, it is with the wish that each may more fully and perfectly unfold his individual nature. I deem it of no slight use to insist on this point, because the advocacy of human progression, like the advocacy of all bright and holy things, is apt to degenerate into cant. All the means that man has ever imagined for man's redemption, are sure to be turned into cant by the weak, and into quackery by the bad. And, perhaps, the best proof of being in the right path, which an earnest worker can have, next to his own conscience, is, that the dominant conception that pervades him should be clothed in cant by intellectual feebleness, and in quackery by moral corruption. One of the most notable things about evil is, that it cannot afford to be caricatured either morally or intellectually. To prove the assertion that humanity and human perfectibility are apt to become nothing but vague theories and meaningless words, much might be cited in the history both of nations and of persons. It is a fact which few who have read the records of our race will dispute, that those religious and political revolutions, in which abstract principles have played a prominent part, to the utter oblivion of the individual, have seldom been definite and durable in their effects, and that those men who have set out in life with transcendental chimeras respecting the career of society, have generally abandoned their early notions in disgust, and ended by being both practically and speculatively obstructives;—whereas those religious and political revolutions in which abstract principles were subordinated to the importance of the individual, have been equally comprehensible in their bearings, and permanent and valu-

able in their results; and those men who have allowed their faith to be gradually evolved from their own hearts, and to be nurtured by a succession of tangible schemes for the benefit of their brethren, have alone remained the invincible ministers of truth. The French Revolution was rational and sober as long as it sought simply to do justice to millions of individuals; but when it deified theory, it became madness, and was quenched in anarchy and despotism. Look at Howard; we do not hear that in his youth he indulged any extravagant enthusiasm in favour of social and political abstractions, yet he became the most distinguished philanthropist of his times, and died a martyr to his benevolence. Look at Oberlin, look at his single-minded devotedness to a number of poor peasants, to whom he was as an angel sent direct from God, and for whom his life was a ceaseless and heroic endeavour; but who more practical than this pure and noble being? Look at Williams the celebrated missionary: he probably had not a single principle of action which was not the creature of experience; yet how miraculous the results that he accomplished! Why have the English people far more accurate notions of liberty than the French? Why do they accomplish far more for the civilization of the world than the French? Because, with the English, system is the child of institutions, and with the French institutions are the offspring of systems. The political faith of the English flows from the political education of centuries; the political faith of the French is a fantastic fiction, spurning alike their national history, the history of the world, and the most obvious elements of human nature. I am willing to confess that the English character would be improved by a larger leaven of that tendency to generalize, whose excess is so striking an evil in the French. But to engraft generalization on our Saxon practicalness is a much easier task than to engraft practicalness on French generalization. However allied to abstractions the principles that a nation or an individual ultimately adopts, still they should always be preceded by principles founded exclusively on national and individual facts. The very loftiest theories that visionaries have ever dreamed of

human destiny, can be naturally and usefully infused into a national or individual mind, when a long and rigorous induction hath prepared the path for theoretical belief. And the same theories which to one nation, or to one individual, are barren as the desert, are to another nation, or to another individual, suggestive and salutary. Human perfectibility, in its most elevated aspects, comes as an appropriate consummation to the splendid train of English national efforts in favour of freedom and improvement. But what is it to the French but an empty sound, that finds its echo from time to time in the thunder of profitless convulsion? If I were to take a child, and from its tenderest years task and burden its brain with the most abstract metaphysical and political theories, what would be the consequence? It would either be crazed with scepticism, or absorbed in the region of ideas, it would grow up in utter indifference to the palpable interests of society. But if I were to take the same child, watch and direct the gradual development of its powers, acquaint it intimately with the various sections of physical science, with history, and with the actual living world around it, and if, when its mind was adequately stored, and its character adequately formed, I introduced it to the abstractions of metaphysical and political systems, I should be conferring on it a signal blessing, for the reception of which it had been suited by its gradual culture. Theories, and the tendency to theorize, when prematurely adopted by individuals or by nations, produce only selfishness and misery; when adopted as the spiritualizers and consummators of a lengthened and matured experience, they add immensely to happiness, and they give a sublimer aspiration to generous feeling, and a far more extended aim to the spirit of sacrifice.

Having proved that the individual is the only proper object of morality, religion, and philosophy; that humanity, human progression, human perfectibility, are mere idealisms, mere abstractions, and having moreover shewn the only proper time and proper mode for the adoption and the employment of such idealisms and of such abstractions, I proceed further to state, that no system of morality, of religion, or of philosophy, can

develope the individual which is not itself a unity, and which does not recognize the individual as a unity. Now, without speaking of the systems of morality and of religion generally admitted in this country, there is no system of British philosophy which is either a unity, or which considers the individual as a unity. From Locke down to the modern phrenologists, the only effort of our philosophers has been to cut man into as many shreds as possible, and thus they reduce the free and spiritual oneness of the human mind to a miserable patchwork. Phrenology peels him into six-and-thirty pieces like an onion, and after having displayed its petty dexterity in dismembering God's noblest work, it imagines it has unveiled all the secrets of God's universe, as if onion-peeling were philosophy. From the moment that you begin to fragmentize the individual, the individual ceases, and you have nothing but the separate portions of a machine. The freedom of the individual, the unity of the individual, the spirituality of the individual, are all essential characteristics of the individual. Nothing but what is one can be spiritual, nothing but what is spiritual can be one, and nothing but what is both one and spiritual, can be free. And if you have paid any attention to such things, you must know that all believers in the disunity of the individual are likewise fatalists and materialists. The unity of the individual, then, is not a mere speculative point, it involves the perpetual consciousness of your slavery, or the perpetual consciousness of your freedom. And this is the reason why I have seized more than one occasion to present it to your attention. Fatalism and materialism are fearfully destructive both of happiness and of power; and my anxiety to save you from misery and from weakness, must be my apology for pressing so much on your attention the unity of the individual.

The unity of the individual, however, does not prevent the existence of reciprocity in the individual. But the reciprocity of the individual is not what the minute subdivisions of the phrenologists, and other shallow dabblers in philosophy, would make it, an interchange of separated parts; it is the means of consciousness. I could not be conscious of my unity, unless

I could compare myself with myself. In addressing you, therefore, on the reciprocity of intellectual and moral culture, you must not understand me as if I considered the intellect as one thing, and the heart as another. They are both the same essential unity; and when we say that the intellect influences the heart, and the heart influences the intellect, we are merely saying that the individual is approaching nearer to a consciousness of his free and spiritual unity. I shall first speak of conscious unity in the individual, as it is produced through the effect of the moral on the intellectual, and then of it as it is produced through the effect of the intellectual on the moral.

In the *first* place, then, the individual becomes conscious of unity as an individual, through the effect of the moral on the intellectual. Little as you may have reflected on such matters, yet you have all brooded sufficiently on the unfolding of your nature to be convinced, that you have had the sentiment of personal oneness, just in proportion as you have had the sentiment of personal virtue, and that vice has not merely destroyed your happiness and your peace, but disrupted the harmony of your powers. In moments of remorse, how many jarring elements are contending within you! There is the memory of your crime; there is the conscience that accuses you; there is the judgment that pronounces its cold and unerring verdict; there is the fear of punishment; and there is a vague despair which you cannot describe. Every guilty act not merely prevents for the time all intellectual progress, it causes an absolute intellectual retrogression. After every such act, you are compelled to collect painfully and laboriously the scattered faculties of your soul, before being able to concentrate them on any given point. The feeling of depravity never yet rose in the human bosom without being accompanied by a feeling of imbecility. How absurd, then, is it to say, as some have said, that unbridled passion is often an impulse to genius! So far is this from being the case, that the highest genius is always allied to the highest virtue. The greatest poet of our country and of the world is Shakespeare; yet what calm, what modesty,

what dignity in the whole life of this unrivalled dramatist! And Milton, whose name alone would be sufficient to confer immortal glory upon England, was not less remarkable for his moral excellence than for his mental grandeur. His actions and his literary productions we connot separate; they are so essentially the same stupendous and symmetrical whole. Newton, also, who has poured more light on physical science than any other man, how pure and unblemished was his career! His simple and unassuming manners, and his sincere and fervent piety, never ceased to walk by the side of his marvellous discoveries! Who are those, on the other hand, that have been most notorious for vice? The small poetasters, and the small authors of every description;—the Savages and the Rochesters, and writers of a similar stamp. Such men as Burns and Byron do not help to confirm the proposition that passion stimulates genius. Both Burns and Byron would have been better poets if they had been better men. Their worst works are those on which the traces of sensuality are the most visible. And in the case of the one and of the other the good much preponderated over the evil; to this preponderating good, not to the counteracting evil, must we attribute the bright and beautiful things that have emanated from their pens. Burns never ceased to be generous and affectionate; in his most lamentable season of dissipation the religious fibre of his nature throbbed as in the hours of his youth: his devoted attachment to his country only increased with his advancing years; and the hope of some happier time, when he would burst from the empire of degrading habits, fitfully gleamed on his anguish and his guilt. Is it not evident that these and other scattered sources of the true and the holy, working consciously or unconsciously in his bosom, were the real instruments of his poetical creations? Though Byron had far fewer of the qualities that we love, than Burns, though he was often vain, selfish, mean, sordid, and overbearing, yet much pure gold was mixed with the brass and the clay. A man like Byron who cannot do a kind or a noble deed, unless he is permitted to do it theatrically, must always stand infinitely lower in our esteem than

a man overflowing with sympathy like poor Burns. But Byron was certainly capable of friendship, of patriotism, and of philanthropy; he was sincere in his warfare against the conventionalities and oppressions of his times; he was ready to aid all attempts at human emancipation; his very scepticism proved his religious longings; he felt a reverence for his mission as a poet; and he who feels a reverence for his mission, whatever that mission may be, must have not a little that merits the veneration of his fellow-creatures. Doubt not, then, that in the case of Byron, as in the case of Burns, the angel within that he could not strangle by his sins, breathed that breath of life into his poetry, by which it is destined to live for ever. Clothe Burns and Byron with the moral elevation of Milton, and while improving the man, you give breadth and solidity to the genius. English literature at the present moment is generally admitted to be exceedingly crude, barren, and unsubstantial. Does this arise from any sudden cessation of intellectual fertility? It would be preposterous to suppose so. No, the real defect is a moral defect. English contemporary writers have a miser's love of money, and a child's love of notoriety: they care more for the applause of a daily newspaper than for undying fame; and they neither give themselves the time nor the trouble to construct a work of art which all ages might contemplate with rapture. Few will deny that Dickens is an author not meagrely gifted with powers of fancy, humour, and pathos; yet Dickens has written nothing that will survive the present generation; because immediate profit and immediate celebrity have been the main stimulants of his labours. Though I regard Bulwer as a pretentious, arrogant, intolerable coxcomb, yet even he might have produced something worthy of living beyond the present age, if booksellers extravagant prices, and the smirking admiration of female magazine readers, had not possessed more charm for him than anything else in the world. And the Ainsworths, the Trollopes, and other prolific spinners of a volume a-month might, by the conscientious industry of years have perfected one or two works, which the voice of posterity would

have continued long to applaud. In him who devotes his genius to the elaboration of something immortal, either in literature, in science, or in art, the love of the true, of the good, and of the beautiful, must all be one. The instant that he separates these, he becomes the hireling of a temporary taste. What strikes us most in Latin authors, and especially in Greek ones, is this union of the moral ideal with the intellectual ideal. They took unity as the inspiration of their labours, and unity consequently is the result of their labours. And unity will be the result of every man's labours who is wise and brave enough to take it as an inspiration. And he who takes it as an inspiration, must discard utterly and finally four of the great enemies of man,—avarice, vanity, sensuality, and idleness. Self-controul the most rigorous, the most undeviating, must be the handmaid of genius, if genius is to create anything but the wretched abortions of a day. We can neither observe facts, collect materials, co-ordinate parts, nor symmetrize a whole, unless we are the perfect masters of our own obedient minds.

In the *second* place, the individual becomes conscious of unity as an individual through the effect of the intellectual upon the moral. As genius is apt to overlook the necessity of virtue, so is virtue apt to overlook the necessity of intellectual grasp, fulness, and skill. The contempt that genius often so mercilessly pours on the false morality of the world, is apt to generate a reaction of moral bigotry against the pretensions of genius. How much of this moral reaction does such a book as Byron's Don Juan cause! But the virtuous man, who scouts the claims of the intelligence, is so far unvirtuous. It is customary enough to hear a certain class of people talk, as if there were some immortal antagonism between morality and intelligence. It is customary enough to hear them speak of the moral good, as if it were the only good. Now, if moral good were the only good in the case of man, we should be compelled to conclude, that moral good was the only good in the case of God. Yet who so impious as to assert, that the intellectual attributes of God are not equally adorable with his moral attributes? A moral man who is ignorant, is, to the

extent of his ignorance, less moral than a moral man who is intelligent. Because the larger the amount of facts and of principles with which we are acquainted, the more resources we can bring to bear on a particular line of duty. The ultimate standard of morality in all cases is conscience. To every man, that only is right, which he conceives to be right. But we must not conclude from this, that morality is always to be measured by conscientiousness. It is to be measured, not only by conscientiousness, but by the enlightenment of conscientiousness. I am a better man to-day than I was yesterday, if my conscience has received one single ray of light which it had not before. Besides, the bosom cannot cherish a moral ideal, unless it cherish an intellectual ideal; and unless it cherish a moral ideal it cannot have moral progression. I cannot advance in virtue except by entertaining the idea of moral perfection, and my idea of moral perfection must always suppose an accession to my knowledge. When I place before me a conception of higher excellence to which I am to attain, I must base the attainment on the supposition of some fresh fact, which is to guide me or to stimulate me. Not only so, the admission of a moral ideal requires the admission of that faculty which decorates all the possibilities of the future. If I look forward to a higher point of virtue which I long and resolve to reach, imagination must picture that point distinctly and brilliantly to my mind. Now, imagination is not a moral, but an intellectual faculty. Moreover, the more ignorant our morality, the more it is mechanical. The morality of many conscientious men is nothing but a cluster of prejudices, which they have adopted without inquiry. And just in the degree that morality is individual, is it valuable; just in the degree that it is mechanical, is it valueless. There are no habits, however good, of much use to ourselves or to others, which have not been individual principles before being individual habits. In addition to this, it is always desirable that there should be a perfect harmony between the laws of our conscience and the physical laws which God has instituted. Half of our own misery, and half of the misery of the world, arises from ignorance, or neglect of this harmony. Yet an acquaintance

with these physical laws demands prolonged observation and deep reflection. Finally, the education of the will forms no small part of the formation of character. Without a prompt and energetic will, we cannot have much strength or completeness of nature. But how can we educate will, unless we analyse the entire constituents of our being? We are unable, in any case, to isolate a portion of our constitution for the purpose of special cultivation; we may determine to cultivate one portion more than another, but still it must be with due reference to the rest. For all these various reasons, you must perceive that the influence of the intellectual on the moral, is of equal importance with the influence of the moral on the intellectual, in order that the individual may arrive at the consciousness of unity; and that contempt thrown upon any part of man, by the bigotted partizans either of genius or of virtue, is alike a folly and a crime.

In conclusion, my friends, let me urge you to make a practical use of the subject that I have been treating. Let me persuade each of you as individuals to do honour to and to develope the individual. If you can be great and good only in so far as you possess a unity of nature, then grapple stoutly with all obstacles that prevent that unity. What a beautiful, what a happy world it would be, if each man had the wisdom to harmonize his faculties, and the courage to assert his personality! At present, the community is mainly composed of walking machines, who cannot embody in action the divinity within them, because they have not become conscious of its presence. Have you yet embodied it in action? Have you yet become conscious of its presence? If you have hitherto been content with marching in the hackneyed paths of society, adopting its notions and its habits without examination, think what injustice you are thus doing to your qualities of mind and heart, and what a flagrant insult you are offering to your Creator? None of you was born to yield obedience to any thing but his own free and spiritual unity. This unity is the immortal legacy to each of you from the Omnipotent Father of Immortals. He gave it you to be ceaselessly developed in its moral and intellectual reciprocity. Know

and feel that you will grow powerful exactly as you become acquainted with the entire elements of your being; you will grow powerful with a power that no external force will ever be able to ravish from your possession. The true, the sublime career of ambition, is that which makes us the monarchs of ourselves. The splendours of earth decay; its pleasures vanish, its glories fade; but every triumph that you gain in the depths of your own bosom, is a triumph for eternity,—a spiritual fact that nothing can ever annihilate.

FAREWELL ADDRESS TO BRITAIN.

Dear Isle! I dream'd not twenty years ago,
That I should wander on a stranger land;
I dream'd not that the fond, fond filial glow
That bound my soul to thy bold rugged strand,
Should dim and darken 'neath the withering wand
Of Despot Poverty, whose rancour sears,
And blights, and butchers with unshrinking hand,—
Steeping in bitterness and burning tears,
The friendships, hopes, and loves of more than twenty years.

No sorrow wrung my guiltless bosom then,
Nor gloom'd my brow 'neath grief's unhallow'd thrall;
Fresh pleasures rose on every hill and glen:—
But ah! those bright things disappear'd, as fall
The leaves of Autumn, one by one, till all
Were sunk in deathlike darkness; and anon,
The heart that loved them, bleeding o'er the pall
Of perish'd pleasures, shiver'd forth a groan,
And seem'd to darken too, as though it lived alone.

Thy sons, my native Isle, were gay and glad,
And thou wert hail'd, "Land of the Free and Brave!"
Thou breathest now of faction, feud, and fraud,—
The heartless home of sycophant and slave!

Thy boasted Flag, that proudly wont to wave
As emblem of the Free, is justly hurl'd
From Freedom's tower, to flap o'er Freedom's grave,
For bondsmen groan where'er that Flag's unfurl'd,
And thou art all-wheres hail'd, "The Life-Curse of
World!"

While common beasts, that serve their lord, are fed,
And lodged, and cared for, proud *immortals* must
First beg for work, then beg again for bread,
And toil, and sweat, and gnaw the bitter crust,—
Licking the hand that grinds them to the dust!
Thus, famine-featured millions crawl the soil,
Midst pamper'd luxury and bloated lust—
For mere existence willing still to toil—
Yet, shivering, die of want on their own wealth-gorged
Isle.

And the sounds of bondaged misery are heard:
The tyrant trembles not; his men of blood,
Poor trampled serfs, who murder for reward,
Can give their friends cold sabre-blades for food
And the streams of sympathy, as if subdued
By one gold-grasping mania, stand still;
And each one's soul, in selfish solitude,
Grows, like an anchorite, benumb'd and chill,
Without one drop of balm to sweeten other's ill.

I go, my native Isle! I leave thy shore
In grief and poverty; the filial fire
Burns dimly now, and can revive no more;
And yet, I leave thee not in fretful ire.
'Tis true, I quail to see starved man expire
'Midst greater wealth than e'er the world has known —
Yea, wealth tenfold beyond all due desire;
Yet, still I hear thy famish'd children groan,
And feel, or *think* I feel, these children are my own!

But oh! whate'er my fate, where'er I roam,
A silent voice will whisper in my ear,
With all thy faults thou wert, thou art my home—
The sacred sanctuary of all that's dear;

The haunts, the scenes which memory must revere;
The bright bless'd hours of boyhood's buoyant glee;
All, all of love that's lovely and sincere;
The few, few friends that still were friends to me—
These all, my native Land! are yet a part of thee.

I love thy very dust; in it are laid
The household friends that led me on life's way;
I loved their ashes, and have often paid
A tearful tribute to the senseless clay.
'Tis superstition! Call it so—it may;
But well I wot, it shrinks not from a name;
'Tis Nature's secret homage to DECAY,
It glows o'er prince and peasant's grave the same:
Nor would I wish the soul that cannot feel the flame.

Farewell, dear Isle! full many a harp has rung
This doleful note, this melancholy knell;
The boldest minstrel that has ever sung,
In grief pour'd forth his plaintive "Fare-thee-well!"
But bards, in melody, like wizard's spell,
The mere dull sounds of sorrow may express;
But ah! adieus and farewells cannot tell
The deep, dark dismal horror of distress—
The bosom-blighting pang—the parting bitterness!

Farewell! I use—I must use fashion's forms;
The feeling lives to breathe itself in sighs;
It will survive all coming calms and storms,
Till every other cherish'd feeling dies.
Let weal or wo await my next emprise,
Or gloomy grief, or mirth and revelry—
'Neath Winter's scowl, or Summer's sunny skies—
While memory seeks the past, my thoughts must be,
Like injured, restless ghosts, still wandering over thee!

THOMAS MACQUEEN.

BARKIP, 8*th March* 1842.

THE RELIGION OF CHILDHOOD.

"When I was a child, I spake as a child."—PAUL.

IT has been said that we ought never to recollect the time when the mind was without the idea of God. If this were not to be admitted, yet it refers to a principle of the utmost consequence to every religious mind; namely, that religious feelings and ideas should be among the earliest furniture of our minds, that they should find a place among the first elements of thought. To impart, in a proper manner, the first ideas on religion, must be felt by all who have to do with children as a task of peculiar difficulty and delicacy. This must be the frequent experience of the parent and the Sunday school teacher. The great and awful ideas of God, duty, conscience, the future life—must as it were be taken to pieces, broken down, and presented to the budding intellect of the child. As every one who has made trial must have experienced, it demands no ordinary degree of discretion, skill, tenderness, and variety and readiness of illustration to bring them down, and offer them in that manageable shape to the opening faculties.

We do not know that we can more effectually impress our meaning, and at the same time give some general idea of how this might be gone about, than by presenting the reader with the following fragment from the experience of Mrs M. a very intelligent friend of ours, in her attempt to introduce her little daughter, just four years of age, to the great ideas which constitute religion.

"Mamma," said little Mary to her mother, "you promised to tell me something about flowers. I do so love flowers; they are so pretty, I wish we had ever so many more; will you tell Thomas the gardener to make some more for us? Can *you* make flowers, Mamma?"

"My dear, I shall be glad to tell you much about flowers when you are a little older; and when you can read, you will learn a great deal more for yourself. But Mary, I must tell you at present that neither I nor

Thomas the gardener can *make* the flowers you so much admire. There is only one Being who can do that; and that is one that you have never seen, yet he is not far from us at this moment."

"O do tell me his name, Mamma, that I may ask him to make some for me. Where does he live, Mamma?"

"His name is God, and he is every where; he hears all you say, and knows all you do, and he can do every thing, and he made all the flowers and every thing that you see, and much more that you do not know yet."

"Mamma, I do not know what you mean by making every thing."

"Tell me what you see, Mary?"

"I see the sun, Mamma."

"Well, my child, do you know who caused the sun to shine?"

"I never thought any body did that; I thought it always shone, at least it has always done so as long as I can remember."

"Very true, my child, but the sun did not make itself; and when you are older you will better see the meaning of what I am now telling you. God made the sun. He also causes night. The earth on which we dwell is a large round ball like an orange; no man could have made *that;* yet for as large as it is, God made it, and every part of it is finished off as if it were as small as a flower; and when it turns round, and one side of it is away from the sun, we say it is night; and then we go to sleep, and rest on our beds till the light appears again in the east, when we say it is morning."

"That is beautiful, Mamma. But who made the hills, and who made the stones that our house is built with, and who made the sky that is so blue and beautiful over our heads?"

"Who, my child, but God could do this? There is no hand of man that is so strong as to heave up the mountains, or spread out the heavens; and since man cannot do it, it must be done by a Being greater than man."

"That is very wonderful, Mamma, but did you ever see God?"

"No, Mary, I never did except with my mind. Do you remember your Papa? Yes, you do *with your mind;* and yet you have never seen your own mind nor mine. You have a mind Mary;—something within you that makes you remember, and be glad, and love me—and yet you never saw it, though you have Now God is a mind, "God is spirit," as Jesus Christ has told us, and as our own minds make us believe."

"Who is Jesus Christ, Mamma?"

"He was a good, and kind, and holy man, whom God sent to tell us what is right and good, and to shew us the way to be good. And he has told us that God will be very kind to us if we are good, and that he will take us to where we shall be very happy, and shall see all good people, and have company with them, and be with Jesus himself, and learn more about God, and see more of the wonderful things he has done."

"How very kind it was of God to send Jesus, and of Jesus to come and tell us about all these things. Tell me more about Jesus, Mamma."

"Gladly, my child. And if you knew all about him, you would love him very much for what he has done for you, and for all the men and women that are upon the earth. He was very fond of little children, he took them in his arms and spoke tenderly to them, saying, "Suffer little children to come unto me, and of such is the kingdom of heaven." He was always trying to do good, and he told others to do the same, and shewed the way. And he said that we should all live as brothers and sisters, and be kind to each other, just as God is like a kind father to us. All this, however, and much more about Jesus, and God, and being good, you will learn when you can read the Bible for yourself."

"I think I love Jesus very much for what he did. Tell me more about him."

"I do not wish to fatigue you, Mary; only I must tell you farther that bad men killed him; yet God made him to live again, and took him to himself, to teach us that all who do well shall live again, even though they die. For God that makes us live *now* can make us live *again*, if he pleases, and he has told

us that he *will*. But if we wish to be happy when we live again we must be good *now*."

"Mamma, am I good? Shall I go to Jesus and to God?"

"My dear Mary, I have no reason to complain of you, though I hope you will still continue to improve as you grow older. God can see faults in you that I cannot, and I daresay you yourself can."

"I fear, Mamma, I am not so kind to sister as you are to me; and I remember two days ago I was cross, because you refused me something which you said it was not proper for me to have. What must I do then, Mamma, to be always good, and never cross, and be what Jesus would have me to be?"

"You must, my dear, always try to be as good as you can, and the more you try the more God will help you, and you will feel happy in your own mind; but when you do wrong to me or any one else (if ever you should do so again), you must be sorry for it, confess it to God, and try not to do it any more; then God has promised that he will forgive you, as you know I did the other day."

"I am glad you told me this, Mamma, else I fear I should never be with Jesus. However, I will always try to be good."

"Do, my dear, and you will learn, that, to be good is to be happy, you will alway feel pleasant in your own mind when you do right, and God and Jesus will love you. Remember that God sees you always, and that you cannot deceive him, nor do any thing without his knowledge. Jesus also will love you, if you try to be good. And though both you and I, and perhaps every body sometimes do wrong; yet if we do not remain in it, God is so very kind to us that he will forgive the past, and help us to do better for the future."

"I shall always try to please God, and Jesus, and you, Mamma."

"I hope so, my dear; and now let us walk in the garden, and see the flowers."

A. M.

THE EVENING LIGHT.

[The following beautiful piece of unrhymed poetry is taken from an old German volume, entitled "Stimmen aus Zion," *Voices from Zion*, published in 1696. The author, Petersen, is now little known even in his own country, and not at all in England. "He was, says Herder, "not only a good and learned, but also an able man. Leibnitz esteemed his poetry. Many of his "*Voices from Zion*," read like Idylls, lovely pictures, full of pure feeling and lofty truth."]

Harken to my song, ye children of the future world, ye shall judge if I have sung well.

The perfect must yet come; and when it has come, then the imperfect must cease. A lily shall bloom in Nature; when it blooms, the whole world will enjoy its perfume.

The kingdom of good shall ever become greater and nobler; the grain of mustard seed will become a great tree, and the birds of heaven lodge among its branches. All things that grow have a small beginning,—the order of their increase is established;—one cannot overstep the other.

Unless the small be first, the great cannot follow; and without the great, the greatest cannot be. Yet the greatest *is* greatest, and the last is best.

For the last all former things are, *in* the last all the past is comprehended.

The earth brings forth the grass first, then the ear, after that the wheat in the ear. Who does not look forward to the fruit which the tree will yield in due time? Who would be satisfied with the leaves, with the blossom, or with untimely fruit?

Ye fools, when will ye become wise? Wherefore do ye gainsay the better times in the latter days? Ye grow older in years, why not also in understanding? Ye see the child disappear in the youth, and the youth in the man.

The present seems great to us so long as the greater has not yet come; yet the great itself is small in comparison with the perfect.

From the fore-court we enter into the holy place; through the holy we pass on to the Holy of Holies. The thought excels the letter, the life of the spirit surpasses both.

The city of God will be built up within us; when it becomes bright in our hearts, it will also shine outwardly. Hallelujah! the perfect cometh, the victory awaits the good.

Who can gainsay these sentiments (we quote again from Herder), they are the very essence of reason. And is not Christianity itself built upon this indestructible hope in a better time to come? Prophetic visions of a future golden age lay at its foundation; they filled the mind of Christ, who, while yet a child, questioned and disputed concerning them. He left that age begun, but not completed, he taught us to pray for it, he commanded us to labour for it, and to establish a kingdom of God in ourselves. It can only, however, be spiritually promoted, by the union of good men together; it will advance constantly without observation,—it comes with silent footsteps. Every beam of light, every kind deed, every pure thought, brings it nearer and nearer; all good men labour together in harmony for its coming, though, it may be, unknown to each other. Take from Christianity this hope, this faith, and Christianity itself is no more; for it only lives in faith and quiet endeavour after a future age.

But let us not presume to set a measure to the ways of Providence, to hurry precipitately forward in the hope of shortening the path; disappointments will teach us that the mountain which seemed so near lies farther off than we imagined. Yonder it stands glancing among the clouds; forward, then, towards it, yet without haste! W. S.

REVIEW.

The Education of the Working Classes, a Discourse, by the Rev. J. Cameron. London, J. Green.

This Discourse was preached for the benefit of Wakefield Sunday School, and printed at the request of those who heard it. The author liberally allows the profits to be added to the school fund.

One extract will suffice to commend the pamphlet to our readers, as containing some clear and forcible remarks on the Education of the Working Classes.

Pages 7, 8. "The *objector*" [supposed to be present and arguing the subject], "is afraid that education will create insubordination among the working classes, and so break up our country, or rather the glorious British constitution, into a worse chaos than that of the old Saxon heptarchy; and it *is* true that a people whose eyes are opened to know their rights as citizens, and the end and aim of good government, will not spare in the venerable tree of the constitution one rotten branch, however picturesque, nor one green bough productive of nothing but leaves, absorbing the sap, and yielding in return no fruit. These they will certainly cut away, but the trunk and fruit bearing branches they will cherish, and under their beneficent shadow, seek shade and nourishment for themselves and their children. Does he not know the grand lesson taught us by the voice of history? Out of ignorance in a people comes revolution—out of education comes reformation. When the government of any country fulfils the end of good government, the more enlightened the subject is, he will yield the readier obedience to those that be in authority. If we unfold in a man the sense of beauty, he will recognise and delight in the beautiful when and wherever he finds it, in art and nature, in the ideal 'transcendencies,' the creations of genius—and in that universe wherein God has embodied and revealed the beauty of the divine nature. If we train the intellect to the perception of the 'truths which an abstract intelligence supplies,' the intellect will delight to expatiate in the region of demonstration; and so, too, if we

educate the general mind to see the end for which alone governments are ordained of God—to advance the virtue and happiness of a people—the general mind will love and uphold those institutions which are clearly subservient to this purpose. Educate the people. Is it not better that the vast and complicate political machinery have for its animating spirit knowledge than ignorance? The people will, before many years pass away, obtain an extension of the franchise, and so bring themselves to bear upon the springs of government. Our alternative lies between a hand and a hoof. Let us then work while it is called to-day."

The True Church of Jesus; a District Address. By the Rev. J. Johns. London, J. Green.

This Address from the pen of the benevolent domestic missionary of Liverpool, is "designed to promote the extension of Christian brotherhood and love," as are the writer's constant labours. Mr Johns resides in a locality where *party spirit* too widely prevails, and its bad effects continually come under his notice; hence he derives additional motives to proclaim the "Gospel of Peace" in a strain which breathes more of the truly *Christian spirit* than many around him, and adds the weight of his own example. Would that the *M'Neiles* and *Stowells* of the present day, would take a lesson from the pious missionary.

We quote one paragraph as illustrative of our friend's views:—Page 4. "My friends, it is with pain that I think, it is with grief that I speak, of these wars, and rumours of wars, in the Church of Jesus. For myself, my part has long been chosen. If ever I speak of war, it shall be to recommend peace. If ever I speak of enmity, it shall be to recommend love. If ever I speak of the divisions of the church, it shall be to lead to the consideration of those great points which unite the true Christians of every sect and age, of every church and country; and in consideration of the grandeur and supreme importance of which, all meaner distinctive points should be like the glow-worm's light before the sun. Resolving for myself to know nothing among you save Jesus Christ, and him crucified, and glorified, I would,

were it possible, lead all who give me the power of addressing them, to think daily less and less of the articles of division which separate different sects and churches, and daily more and more of those divine and redeeming principles of union which are common to all sects and churches alike, and which form, in point of fact, the *only creed* taught us in the Gospel."

The Fireside Missionary, addressed to the Labouring Classes of a City. Published by the Christian Tract Society. Agent, J. Green, 121 *Newgate Street, London.*

We have long desired to witness our tract societies issue *cheap tracts*, calculated to make a religious impression on the minds of the poor. We trust "the Fireside Missionary" is only one of a good series of *halfpenny tracts;* and while we hail this as a valuable addition to our *stock for wide circulation*, we shall look with anxiety for others of the same kind. In this matter the orthodox have displayed more wisdom—as it is well known that small and attractive pamphlets are read by thousands who cannot readily obtain large volumes for perusal, or give them the needful attention if obtained.

The subject of the tract before us is, "the Gospel and the Poor;" the writer evidently knows their position and their wants.

We commend the publication to our friends, and hope they will distribute it far and wide.

MONTHLY RECORD.

June 1. 1842.

Died, March 10, at his residence, Wilson Street, Belgrave Square, London, in the 40th year of his age, esteemed and beloved by all who knew him, Edmund Clark Esq., of Lincoln's Inn, barrister-at-law, Recorder of the boroughs of Hastings and Rye, in the county of Sussex, occasional Assistant or Deputy Recorder of Birmingham, and a member of the late Board of Commissioners for inquiring into the state of the Public Charities The learned gentleman was a much respected member of the Unitarian body, being the youngest son of Thomas Clark, Esq. one of the senior magistrates for the

borough of Birmingham, who, in the year 1787, in conjunction with Dr Priestley and a few other zealous friends to the cause of education, founded the New Meeting Sunday Schools, in the management of which he has, during upwards of half a century, continued to take a most active and important part.

Cheltenham Unitarian Church Anniversary.—The celebration of the eighth anniversary of the Christian Unitarian Church, Cheltenham, took place March 25. A religious service was held at the Church at Manchester Place in the morning. The anniversary sermon, which was an eloquent and earnest appeal to pursue the advocacy of truth "for its own sake,' was preached by the Rev. Samuel Bache of Birmingham, to a full and deeply attentive audience. In the evening, a Tea Meeting was held at the Clarence Gallery, the walls of which were profusely decorated with evergreens, and banners, bearing the names of all the eminent defenders of Unitarian Christianity. About 200 persons were present. Similar meetings were held the same evening by the various orthodox dissenting bodies in the town, but the number of persons who attended the largest, did not exceed an hundred. The Rev. L. Lewis, the minister of the congregation, on being called to the Chair, read letters from the following ministers, regretting that indisposition and other causes prevented them from being present;—the Revds. T. Davis of Evesham, J. Owen of Shepton Mallet, F. Bishop of Warrington. The Chairman introduced, with appropriate remarks, the annexed sentiments, which were responded to by the persons whose names are attached:—"Unitarianism, may a sense of its importance make us zealous in its diffusion and support:" Rev. H. Davies, LL.D. of Gloucester. "The Fatherly character of the Deity, a distinguished peculiarity of the teachings of Jesus Christ," Rev. S. Bache; "The right of private judgment in matters of religion," Mr T. J. Read; "Love, the strongest bond of Christian Unity," Mr T. Furber; "Prosperity to the Unitarian cause at Cheltenham," Mr J. Goding. "Lord of all power and might," and other anthems, were sung at intervals during the evening with good taste and judgment by the choir belonging to the congregation. Thanks having been voted to the Rev. S. Bache for his valuable and timely discourse in the morning; and to the Rev. L. Lewis for his services in the Chair, and for the zealous manner in which he has laboured to disseminate the "Faith once delivered to the Saints" in this locality; the meeting was terminated by singing according to annual custom, Dr. Bowring's inspiring hymn, "God is Love." J. G.

We copy from the Worcestershire Chronicle, the following letter from the Rev. John Taylor of Glasgow, to the Rev. S. R. Waller, curate of Kidderminister, in reference to his conduct in relation to the burial of the Rev. R. Fry, recorded in our May number. We are glad to learn that the Bishop of Worcester has since written to the curate, informing him of the law of the case, and nothing of the kind will occur again. Is it not a crying sin that in this age, there should exist a possibility of such intolerance occurring at all?

Reverend Sir,—As the late minister of the New Meeting, Kidderminister, in which office I succeeded the deceased Mr Fry, with whom I was acquainted for a period of five years, I am induced to submit to your consideration the following remarks on your conduct in reference to his funeral. The whole correspondence on that matter now lies before me. You, Sir, are minister of a church established by law, and as such you are a servant or officer of the State, bound in that capacity to act according to its commands. As officers in our military and naval establishments are paid by the nation to perform certain services, and are amenable for a breach of duty to naval or military law, so you, who, as an officer in the ecclesiastical establishment of the country, eat the bread of the State, must in return perform those services which the law enjoins on your profession. Whilst you remain in your present station, the ecclesiastical law is your sole rule of conduct, and you cannot consistently or honestly plead conscience in open disobedience of its requirements. If the services which the ecclesiastical law makes imperative are distasteful to your religious feelings, or such as you have a conscientious objection to perform, of course you have your remedy. You can satisfy any scruple in the performance of your clerical duties by retiring from ecclesiastical service and giving up its emoluments, just as the naval or military officer who may have scruples on the lawfulness of war, or on the propriety of certain duties incumbent on him, may satisfy his scruples by retiring from his branch of the service. You cannot, however, claim the title of a conscientious man if you voluntarily continue in a position where, at any moment, you may be called upon to violate your conscience. You have stated, Sir, in reply to a request that you would inter the remains of the late Mr Fry, that you could not conscientiously do so, because, *as you say*, your Church has "no service except for those who are baptised into the Church and die in its communion;" and you add, "if, after all, the corpse is brought to the Church, I shall not refuse to bury it; but if it is brought, and I am thus required to perform the service, I shall take the fact of the funeral coming to Church as a tacit acknowledgment that the deceased did not wish to be regarded

in death as a Dissenter from our communion." These observations of yours apply, you will perceive, to *all* Dissenters. Afterwards, with singular inconsistency, you say, in a letter to various Dissenting ministers, that your "scruples and difficulties" extend only to "ministers and members of the New Meeting." I have no desire to press sorely upon you here, and to enlarge upon the glaring inconsistency of these statements, but shall confine my comments to other matters. I observe that "you do not refuse to bury." Oh, no! you dared not; for you probably knew that then you would have subjected yourself to legal penalties. No doubt you are aware that the Court of Queen's Bench has decided that the right of sepulture is a common law right, and that such Court will at any time grant a mandamus to *compel* a clergyman to inter a corpse brought in the usual way. I now inform you also, that, by the ecclesiastical law it is imperative on a clergyman to read the burial service over *every baptised person*, even though baptised by a Dissenting minister, and baptised, consequently, not "into the Church," but into a Dissenting community, or Church. In the Court of Arches, December 11th, 1809, in the case of Kemp *v.* Wickes, cited in Burn's Ecclesiastical Law, vol. 1, p. 264, it was decided by the Dean of the Arches, that baptism by any Dissenting minister, or even lay baptism, was sufficient to lay the clergy under obligation to perform the burial service. This judgment remains in full force; so that you may now perceive, Reverend Sir, that by the Ecclesiastical Court you may at any time be compelled to bury any person who *in the eye of the law* (and not according to your notions) has been baptised, and is brought to you for interment. Over such person, even though a minister or member of the New Meeting, you will be obliged to read the burial service, so long as you continue one of the established clergy. Over such person the burial service must be read in his legally-recognised capacity as a Dissenter—the existence of Dissenters being as much a legal fact as the existence of Churchmen. How then can you with any propriety or legality, as holding office under the law, "take the fact of the funeral coming to Church as a tacit acknowledgment," &c. &c.? By such declaration (which is merely a private and erroneous notion of your own) you have indeed shewn "what manner of spirit you are of;" you have exhibited the plague spot of intolerance; but by it you cannot alter that law which in your office you are bound to recognise as your supreme guide. Your duty, Sir, is neither to expound the Canonical law, nor to dispute it, but quietly to obey it;—if, as you assert, you cannot conscientiously obey it, you have but one remedy, and that (which I commend to your serious consideration) is secession from

the Establishment. Permit me to direct your attention to the following case, which is somewhat similar to your own; so that, if you should not see fit to resign your curacy, you may, at least, make the *amende honorable*. In December, 1839, Mr. Wilkinson, curate of St Thomas's, Exeter, refused to bury the child of Wm. Tucker, an honest labouring man. The reason assigned for this conduct by the curate was, that the child had been baptised by a Unitarian Minister. The child was interred in the church-yard, without any funeral service being read. A statement of the whole case was laid before Dr Addams (whose eminence as an ecclesiastical lawyer is well known) and also before Sir John Campbell, at that time Attorney-General. They both gave it as their opinion that Mr. Wilkinson had acted *illegally*, and subjected himself to the penalty of the law. These opinions, with the case as drawn out, were courteously laid before Mr Wilkinson, in order that he might make an apology, if he thought proper, and prevent further proceedings. He made an apology, part of which I extract:—"In acting as I did, I imagined I was correctly interpreting the language of the church in the prayer-book, which I am most solemnly bound to obey. The legal opinions, which you submitted to my notice, have convinced me that, in refusing to perform the burial service, I in ignorance committed an illegal act; and, having done so, I make this acknowledgment of my error, which acknowledgment, I trust, will be satisfactory." I may add, that in the progress of this matter, and before Mr Wilkinson made his apology, he was in communication with the Bishop of Exeter. During the past week, I perceive that an enlightened and Christian Prelate, the Bishop of Norwich, has expounded the law on this subject to some of the clergy of his diocese, and informed them that all baptised persons—by whomsoever baptised—must, if brought for interment, be buried in the usual way, by the nationally endowed clergy. I leave you, Rev. Sir, to reflect on these remarks at your leisure, and to act as conscience and Christian feeling may dictate. Let me only remind you, that you cannot continue the minister of a legally endowed church, and plead conscience against the performance of legally enjoined duties. I conclude with observing that it is a pity your conscience should feel so tender over the burial of a Unitarian Minister of virtuous life, while it has never given you uneasiness in committing, perhaps, many drunken, dishonest, or vicious persons' remains to the grave, and in acknowledging, at the same time, that you so committed them "in sure and certain hope of the resurrection to eternal life." I remain, Reverend Sir, your very obedient humble servant.

GLASGOW, *April* 6. 1842. JOHN TAYLOR.

CONGREGATIONAL TRIBUTE OF RESPECT, UNITARIAN CHAPEL, PRESTON.—A pleasing tribute of respect was, on Sunday April 17 paid to a worthy townsman, known (we believe) to many readers of the *Preston Chronicle*, on the eve of his emigration to America. No publicity was contemplated for the circumstance beyond that of the immediate circle in which it took place. But as something of useful impression must result from every instance which comes before the public eye, of the respectful consideration which attends upon true respectability of character, in every station of life, it may not unfitly be recorded in the local intelligence of the week. At the close of the morning service, and in the presence of a number of the members of the Congregation worshiping in Church-street Chapel, the Rev. J. Ashton, the Minister of the Chapel, presented to Mr George Fryer, in the name of the congregation, a silver box, of very neat workmanship, bearing a suitable inscription,* neatly engraved by Mr R. Dugdale, of this town, and containing a surplus from the money subscribed for its purchase ; and in doing so, thus addressed him :—

" My Friend, and Christian Brother, Mr Fryer.— The kindness of our respected friends of this religious society, has assigned to me an office of the most pleasing nature in every respect but one, and that is, in reference to the occasion on which I am called upon to discharge it—to all of us an occasion of deep regret. By your intended departure to America, to spend the decline of life near those of your family already settled there, we are about to lose a most valuable and valued member of this congregation, one to whom it is under a debt of much obligation, and who possesses the high respect and esteem of all his fellow-worshippers. For many years, you have gratuitously conducted the psalmody in this place, with a cheerful disinterestedness truly admirable, and in a spirit of christian piety, which has unspeakably added to the obligation. It may be that your services have not been requited as they ought ; we pretend not now to *requite* them ; but we cannot permit you to leave us without some trifling acknowledgment, which may shew that they are not unappreciated, which may mark the estimation in which you are personally held by us, and may testify the feeling we all experience, that in your removal we sustain a Congregational loss, and shall be deprived of one whose modest and exemplary character rendered him an ornament of this Christian Society.

* " Presented to Mr GEORGE FRYER, by the Members of the Unitarian Chapel, Preston, Lancashire, England, previous to his departure for America, as a trifling token of the esteem and regard in which he was held from his having been a consistent and active Member of their Church for nearly thirty years.—PRESTON, *April* 15. 1842."

"When you shall be far distant from us, our best wishes will still attend you, and we shall continue to feel the most friendly solicitude for your welfare. We have the satisfaction of knowing that you will every where carry with you many of the best ingredients of happiness. The Divine blessing will, we doubt not, every where attend you; that blessing we now unitedly implore upon you.

"In speaking thus on behalf of our fellow-worshippers in general, may it be permitted to me individually, as the minister of this congregation, to express my own sense of personal loss in the removal of one for whom I entertain so much personal esteem, and from whom I have experienced in numberless instances, a kindness characteristic of the worth which prompted it. But I must bring to a close that, to which, it is (it seems) somewhat trying to the feelings, to give utterance.

"Will you, then, accept from us this box with its contents, in testimony of our gratitude for your valuable services to this congregation, of our respect for the sterling worth of your character, and of the place you hold in our affectionate regard and will ever retain in our remembrance as a Christian brother?"

To which Mr Fryer replied, "Mr Ashton and Gentlemen, I cannot find words to thank you as I could wish for this beautiful testimonial of your kindly feelings to me. I shall set a high value upon it, and hope it may induce others to follow in the same course of usefulness. I shall always regret that circumstances have caused me to leave this society, I have been so long and happily connected with, and which is endeared to me by so many pleasing recollections. I wish you all health and happiness, and again return you *my thanks*." —*Preston Chronicle.*

Bolton District Unitarian Association.—On Thursday the 28th of April, the thirty-second half-yearly meeting of this association was held in the Presbyterian Chapel, Cockey Moor. The Rev. H. Clarke of Chorley, conducted the devotional part of the service, and the Rev. J. Ragland of Hindley, preached an excellent discourse to a numerous congregation, from Hebrews, i. 3, in which the preacher vindicated the text from popular misinterpretation, and insisted that it did not teach the Deity of Christ, but only asserted his messiahship—his being called the image of God, referring to his miraculous powers, the truths which he revealed, his moral virtues, his habitual holiness, the perfect beauty of his character. Having clearly developed this exposition of the passage, he enumerated, under separate divisions, the leading obstacles which

operated against its reception, and dwelt very ably upon the partial conceptions which are prevalent respecting the nature of Christ's mission and character, and the unfavourable influence of scholastic systems. After service, the friends of the association, to the number of nearly three hundred, took tea in the spacious school-room adjoining the chapel-yard. The Rev. James Whitehead, minister of the Congregation, was in the chair, and brought before the meeting a series of sentiments illustrative of the views and objects which these agreeable assemblings are intended to promote. Many able and animated addresses were delivered by the reverend gentlemen, and others present, among whom may be mentioned, besides the chairman, the Revds. James Taylor, H. Clarke, J. Ragland, F. Howorth, J. Harrison, P. P. Carpenter, F. Baker, and C. J. Darbishire, Esq.

The secretary read over the correspondence which he had had with the Registrar-General on the new regulations for obtaining certificates from the non-parochial registers; the Lords of the Treasury having refused to allow any copies of the deposited registers to be made. No notice being taken of the complaints respecting the agency, and the agency charges, it was unanimously agreed to forward the subjoined petition to the House of Commons.

"To the honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"Humbly Sheweth,

"That your Petitioners, being Protestant Dissenters and members of an association called the Bolton District Unitarian Association, representing ten congregations in the County Palatine of Lancaster, feel themselves aggrieved by the new regulations issued by the Registrar-General in respect to the application for certificates from the non-parochial registers.

"That in consequence of these regulations your petitioners cannot obtain a certificate at a cost of less than seven shillings and sixpence, nor make an application for search at a cost of less than five shillings; and, further, that both the search and certificate can only be applied for through a London agent.

"That your petitioners respectfully request your Honourable House to give them access to their registers without the trouble and expense of employing an agent in London, and also to render the charges as low as the charge for certificates from parochial registers."

It is hoped that, if the matter can be fairly brought under the notice of Parliament, some modification of the new arrangement may take place with the concurrence of the Lords of the Treasury and the Registrar-General. At the autumn

meeting of the association, which will be held at Hindley, on the 22d of September, the Rev. J. Harrison and the Rev. H. Clarke are expected to conduct the religious services.

F. Baker, Sec.

Portsmouth High Street Unitarian Congregation.—A social meeting of the members and friends of the Unitarian Congregation, High Street, Portsmouth, was held March 25, when upwards of three hundred persons took tea together. After a hymn of thanksgiving had been sung, the Rev. J. Fullager of Chichester was called to the chair, and opened the proceedings of the meeting with his usual cheerful urbanity. The Rev. E. Kell of Newport, Isle of Wight, proposed the first sentiment,—"Unitarian views of Christianity, and may its professed friends deeply feel their duty to their Saviour in existing circumstances." Mr John Sheppard spoke to the following sentiment,—"Christian liberty, may its light and joy speedily gladden all the families of the earth." The chairman proposed "Prosperity to the High Street Congregation, and health and happiness to their esteemed minister," which was responded to by the Rev. H. Hawkes. Mr Gumb, a teacher in a Sunday school connected with the Independents, made some remarks on universal Education. The Rev. M. Davison addressed the meeting on "Unitarianism in Ireland." Mr Good, the secretary of the congregation, spoke of the prosperity of the Sunday schools connected with it. From the first they had gone on flourishingly, and they were now doubling the size of the building for the accommodation of the children. In the course of the evening, the library belonging to the chapel was stated to number 1300 volumes. "Prosperity to the General Baptist Congregation, St Thomas Street, and health and happiness to their esteemed pastor, the Rev. T. Foster," was briefly acknowledged by Mr Isaac Jeffery. Thanks were given to the friends who had conducted the arrangements for the meeting; to the choir, who had kindly performed various pieces of vocal and instrumental music, and to the chairman.

Irish Unitarian Christian Society.—On Monday Evening the 18th April, the Annual General Meeting of this Society was held in Radley's Public Rooms, Dame Street Dublin.

The president not being able to attend, Brindley Hone, Esq. was called to the Chair, and the Meeting opened with prayer by the Rev. Joseph Hutton.

The Secretary Mr Robert Andrews read the Report of the Committee for the past year.

The following Resolutions were then submitted to the Society for adoption, and carried.

Moved by the Rev. Edward Fitzgerald Day, seconded by John Strong Armstrong, Esq.

"That the Report now read be received, approved, and ordered to be printed."

Moved by the Rev. Dr. Drummond, seconded by Stephen Pilcher, Esq.

"That the thanks of the Society are eminently due and are hereby presented to the Rev. William Crozier, for his able, instructive, and truly Christian discourses preached before this society yesterday.

Moved by John Armstrong, Esq. seconded by Hamilton Rankin, Esq.

"That this Meeting records its solemn protest against the recent decisions of British Courts of Equity respecting trust-properties which have regularly descended to Unitarians from their predecessors, because, by admitting extrinsic evidence of opinion or of circumstances from which opinion is implied, they defeat the natural and positive import of written instruments, and subvert the soundest rules of legal construction, based upon the first principles of good faith between man and man; because they have a direct tendency to perpetuate error and arrest the progress of truth; because they are contrary to that sound public policy which Courts of Equity have deemed it necessary to preserve, inasmuch as they undermine the security of long and peaceable possession, and encourage infinite litigation with 'every bad species of legal diligence,' because they countenance spoliation of property, inconsistent with British liberty, which inflicts no pains or penalties on the worship of God, according to the conscience; because they are opposed to the manifest intentions of the legislature expressed by the total repeal of the penal code and all religious disabilities, and expose the present generation to the penal consequences of laws long since abrogated by the community as mischievous and unjust; and because they are wholly inconsistent with the history, spirit, and meaning of Protestant Dissent."

Moved by the Rev. George Allman Armstrong, seconded by the Rev. Thomas Hincks,

"That while the immediate object of this Association is the inculcation of the Unity of the Supreme Being as a foundamental doctrine of uncorrupted Christianity, believing at the same time that the free and unshackled investigation of the Holy Scriptures is the only sure means of arriving at this or any other truth of revealed religion, we feel it our pleasing duty to express fraternal sympathy with that portion of the Methodist church in England which has lately shaken off every

fetter of unscriptural authority, and we hail with delight their recent recognition of a principle which we look upon as the only true foundation of genuine Protestantism, which acknowledges no master but Christ, no rule of faith or practice but his holy word, and enjoins it as the sacred duty of all, while they claim for themselves, to concede to all others, their inalienable right of searching and judging and interpreting according to the light and capabilities which God has respectively vouchsafed them."

Moved by James Haughton, Esq seconded by William Antisell, Esq.

"That regarding slavery as one of the greatest evils that have ever afflicted mankind, and deeming the act of making and holding as slaves those whom the Great Father of all created, equally with ourselves, in his own image, a sin of the deepest dye, revolting to every better feeling of humanity, as it is in daring opposition to the precepts of our Redeemer, we feel ourselves bound to record our unqualified abhorrence of the system, wherever it exists, and to declare our conviction that no church by which it is supported, be its *professions* of Christianity what they may, is *really* animated by the spirit of Christ, or worthy of fellowship with true Christians, till it have learned to purge itself of this great iniquity. And we earnestly entreat that our Unitarian friends everywhere may be truly zealous in their endeavours to do it away at once and for ever, by uniting with us in petitions to Parliament for its speedy overthrow in India, where it exists to a fearful extent, and by affectionately entreating our American brethren to assist abolitionists there in their endeavours to wipe away this sad stain from the otherwise fair fame of their country, in which slavery exists in its most degrading form, a highly civilized and a highly professing people being the direct actors in the deep iniquity."

Address of the Unitarian Congregation at Yarmouth, in the County of Norfolk, to the Unitarian Public.

Fellow Christians,—In the name, and on behalf of the Congregation assembling at the Old Meeting, in this town, we venture to lay before you a statement of our present circumstances, appealing to your liberality in aid of the cause to which we are attached. While we appreciate the generous support you have afforded in other urgent cases, we are aware of the impropriety of soliciting a repetition of it, except from absolute necessity.

The building in which we meet for public worship, the old-

est Dissenting chapel in the town, is, in many respects, unsuited to our wants and feelings.

It is damp and draughty, and some of our members are, in consequence, compelled to absent themselves from public service, during a considerable portion of the year.

The expense of keeping it in repair, is felt as a drawback to other efforts: and the decaying state of the pillars that support the roof, with that of the roof itself, constructed in the heavy style of former days, will entail upon us a burden that will be borne with difficulty. Of the exterior, it is perhaps sufficient to remark, that a stranger might pass the building, ignorant of the object to which it is consecrated.

In these circumstances, it is not surprising that many of our friends have, for some time past, wished for a more suitable and commodious structure, believing that if it could be obtained, our Society would occupy a stronger position in a town of great trade, and increasing resort as a bathing-place, with a population of 25,000 inhabitants.

The wish has been strengthened by the recent erection of four new churches and chapels.

The impossibility of procuring the requisite means in our own Society, operated as an insuperable obstacle, and might have continued to do so a few years longer, but for the increase of our Sunday school, and the necessity of refusing applications for admittance, from the want of suitable accommodation. The only place in which an additional room can be provided is over the burial-yard, but a stronger objection is grounded on the impolicy of erecting a new building in connexion with a dilapidated place of worship, although the want of it has obstructed many plans of usefulness.

The cost of a new chapel, allowing for the materials of the old, will be £600; that of a school-room and vestry £150, for which there would be space upon the present site. The front of the building might also be withdrawn a little from the street, on which it now abuts, and the foundation raised, to render it warmer and drier.

Towards this sum, our number being small, and the regular demands for the support of public worship considerable, we have only raised £150. We might continue to maintain and repair the present structure, but the effect upon the finances and attendance of the chapel would probably be fatal, and we must narrow the field of usefulness opened to us by the Sunday School. We, therefore, think we are justified in appealing to the liberality of our brethren in other parts of the kingdom, to aid us in erecting a more attractive and convenient place of worship.

While few have the means of devoting large sums to such an object, the united contributions of many, however small, may be sufficient to place the cause of Unitarianism in Yarmouth on a respectable and permanent footing.

H. Squire, *Minister.*
W. Alexander,
S. Cobb,
T. Lettis,
} *Trustees.*

Great Yarmouth,
April 28 1842.

Donations will be received by Rev. R. Aspland, Hackney; Rev. J. Murch, Bath; Rev. J. Martineau, Liverpool; Rev. G. Harris, Edinburgh; and Mr T. Lettis, King Street, Great Yarmouth.

Concessions of Trinitarians.—We are glad to perceive, from an advertisement on the cover of our present number, that this projected work by Mr Wilson is fast hastening towards publication. We have before recommended our readers to encourage Mr Wilson in his arduous labours, by subscribing for copies of his forthcoming work. Knowing well his diligence of research, and highly appreciating his former publication, "Scriptural illustrations of Unitarianism," we had no doubt from the first that he would execute his task faithfully; and having seen a proof-sheet of the "Concessions," we gladly bear testimony to the accuracy and importance of the work, and again press our friends to aid the excellent compiler.

TO CORRESPONDENTS.

M. S. London, expresses persuasion that the Editor cannot "*coincide*" in opinion with a "writer who can call Coleridge *a dawdler in poetry*;" and asks whether the author of "The Apostle" in the Christian Pioneer for February "has perused the Ode on the departing Year, Religious Musings, Genevieve, or Love (surely this last may compete triumphantly with glorious Greece), Lines on Mont Blanc at Sunrise, with many others, to say nothing of his Dramas, and the powerful translation of Wallenstein, which has made Schiller an Englishman? Coleridge is, I trust, a blessed spirit in heaven, his omissions and commissions forgiven, 'for he loved much.' I am quite sure you cannot *approve* the coarse vituperation which attempts to deface his tomb. Perhaps the author of 'The Apostle,' in many points so good a writer, will, on reconsideration, regret, and it may be recall, his hasty malediction of the dead."

Britannicus; J. B.; J. A. M.; Homo Veritas Libertas; M. C. F.; T. H.; M. M.; C. L.; A. M.; R. D. (Rd.); W. S.; J. W.; F. B.; Worcestershire Chronicle; Northern Whig; Stockport Chronicle; Liverpool Times; Dublin General Advertiser; New York Tribune, —are all gratefully acknowledged.

THE

CHRISTIAN PIONEER.

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THE MINISTRY AT LARGE.—No. III.

CHRISTIANITY stands completely opposed to selfishness; she wages determined hostility to it; she suffers none of her disciples to live to himself, to stand aloof from his fellow-men, to manifest no desire for their welfare, to breathe no wish that they as well as he may be saved. A selfish man can be no true follower of the Lord Jesus; he can know nothing of his spirit; he has yet to learn the very rudiments of his doctrine; he is not brought to even the entrance of the outermost court of the temple. No Christian desires eternal happiness solely for himself; his heart must yearn for the salvation of others; for them he will intercede; for them he will spend his strength; for them he will watch; them he will exhort, and beseech, and warn; them he will pray to be reconciled to God; them he will labour to bring into the fold of the great Shepherd and Bishop of their souls; and them he will rejoice to meet in the realms of light and blessedness, to carry on and perfect the great work begun in this mortal state of existence. This is a returning to the rest belonging to the people of God; this is the way, the only way to make it "eternal, sacred, sure." This alone can prove that the Lord has dealt bountifully, and makes conscience sweetly whisper peace, whilst it wholly deprives her of the power of inflicting torture, by her goadings on account of systematic, deliberate opposition to the Divine will. In this sense, every man is a missionary, a preacher of righteousness, at least should consider himself as such. He is his brother's keeper, not by offensively watching his every action, and calling him to his bar for the purpose of reproving whatever he may judge to be amiss

in his conduct, but by shewing him his faith by his works, by dropping a hint, by insinuating, rather than directly offering, advice; by leading him to reform himself, more than by ostentatiously manifesting a wish to reform him; by being ever ready to succour the feeble knees, and to lift up the hands that are about to fall down from very weakness; by striving to remove difficulties from his path, and temptations from his sight; and, above all, by ever making his own life and conversation worthy of the high and holy vocation to which he is called.

Yet the complaint uttered nearly three thousand years ago by the prophet of Jehovah, "Who hath believed our report?" might appear to be very justly made now. The arm of the Lord is revealed to comparatively few; the Domestic Missionary has to encounter much in the way of opposition, and perchance to endure still more from indifference. There are some so sluggish in their natures, that nothing seems calculated to arouse them; the hopes and the fears, the promises and threatenings of the gospel, are to them as idle tales; nothing is real but what is material; they have no God save gain, or low licentious pleasure; and truly may it be said, that they are a people void of understanding, —that the workers of iniquity have no knowledge. Sad is their state, and it should call up our deepest sympathies; and yet what do many of us more than they? More highly favoured, do we take care to improve our talents? With ample means of getting and doing good, are these means successfully exerted, that those around us are benefited temporally, and likely to be so eternally? If not, we must receive more stripes than they. If we do nothing for the least of Christ's brethren, for the smallest and feeblest of his flock, we do nothing for his cause. If we neglect to utter the warning sound, and they perish, of whom will their blood be required? To see numbers around us growing up in utter ignorance of all that constitutes an honest reputable character,—to say nothing of higher considerations,—is indeed melancholy. But how can they be taught without a teacher? How hear a voice which they have never heard? How be prevented from stumbling, when they have been blind

from their birth, nay, have sought some friendly hand to lead them, but sought in vain?

But it is time to resume the narrative of my search after the wanderers and homeless. The necessity for a Home Mission became more apparent at nearly each succeeding step I made. In a populous, busy, and very large manufacturing town, there is ample scope for exertion; the labourer in such a vineyard need never stand still for want of employment. The more he does the greater is the amount of work placed before him; it grows on his hands. A visit to one family introduces him to the knowledge of another, perhaps to several; and these, again, become centres of many new circles;—

"Another still, and still another spreads."

The missionary, as he proceeds, must see more and more that the kingdom of God cometh not with observation. Persons, even the best, the most considerate, the most careful to maintain a conscience void of offence, need line upon line continually; how much more those who, shut out in a great measure by previous want of culture, from a knowledge of divine things, can form but the lowest and most inadequate ideas of their worth, and are at every moment liable to have their good impressions weakened, if not wholly destroyed, by the untoward influences around them? Yet, to the minister, if faithful to his trust, and anxious to discharge his duties effectively, the work is directly beneficial. It enlarges his knowledge of human nature, and enables him to address his people from the pulpit on topics highly conducive to their spiritual improvement, but which might be unknown to him save from these visits. I could not but notice, as I proceeded in my daily course, that my motives in making domiciliary visits appeared to become gradually better understood, my calls were looked for, and a more unreserved intercourse than at first, seemed in a fair way of being established. In many instances this expectation has been fully realized. The individuals alluded to have become more regular in their habits, more circumspect in their behaviour, and decidedly more frequent in their attendance on public worship. Devout participation in the ordinances

of religion is an essential preliminary to reformation of character. You can do little with a man who regards not this; constancy in the practice is also necessary as a safeguard for the future conduct. Shew me the man who habitually abstains from reverencing the Lord's day, and I shall know him to be either a sot and sensualist, or one who can have no regard to futurity, no love to God or Christ, or those for whom Christ has died; no desire for the redemption of his fellow men from bondage; no earnest cordial wish that sin shall be abolished, or that any thing that defiles should be suffered no longer to remain a blot on God's creation.

On my first entering on my labours, Socialism was, I found, prevailing in my district to an alarming extent. This most degrading of all doctrines was very warmly patronized by the ignorant, because it saved them the trouble of thinking, as a preliminary to the acquirement of knowledge; by the young, because it promised to set them free from all restraints; by the vicious for a similar reason, and because it sanctioned, at least as its principles were interpreted by them, the practice of the grossest licentiousness. The fever has now considerably abated, men are getting ashamed of avowing that which they cannot but perceive, if universally acted on, must prove the utter subversion of all society;—must end, in fact, in the very reverse of social amity;—must destroy all domestic relations, and, as a necessary consequence, happiness of every kind; —must deliver the phyisically weak into the power of the physically strong;—confound all distinctions between right and wrong, and reduce virtue and vice to mere sounds;—must banish all fear of God from the mind, and, by taking away ideas of human responsibility, convert the earth into one vast Aceldama, reeking with the blood of its inhabitants, poured forth like water, without remorse, and without pity, by those whose might would make their right. Many have been the tearful complaints poured into my ears of mothers on account of their eldest sons joining the ranks of those who openly and unblushingly derided the existence of a Supreme Being and their own accountability. The day's talk of the workshop was retailed at home for

the evening's edification; the Bible was pronounced a collection of fables, the composition of interested priests; Jesus Christ had never an existence; his ministers were hypocrites, or crazy fanatics; religion was an insult to the understanding; prayer the most irrational act that could be conceived of. Argument in all this there was none,—reckless assertion, abuse, vulgar ridicule, scoffs in abundance. "Shew me," said one of these youthful sciolists to his mother, "shew me your Christ, and I will believe in his existence." "Shew me India," she replied with much promptitude, and not inappropriately, "and I will believe there is such a country." The retort was fair, the existence of Christ and of India depended each of them on *testimony*. He could not doubt that a place so called was on the earth, and yet, on his own principles, he had no means of proving it. I found another person much depressed in mind on account of some jeers cast on her faith by an unbelieving relative. He had been speaking evil of the things he understood not; but she knew not how to meet the scoffs and specious reasonings of the gainsayer. As usual, Christianity, I discovered, had been wounded through the sides of Judaism. I pointed out the great difference between eastern modes of expression and ours, made more striking, perhaps, by what Tillotson has well termed *a too natural* rendering of some passages in the Old Testament by King James's translators, and, above all, the grand design of God in making the Jews a peculiar people, in order to keep alive a knowledge of his name and will in the world, and to prepare mankind for receiving the Messiah, his condescension to their gross ignorance, and the necessity there appeared to be that such means as those we read of should be used to improve their minds, and mend their hearts. I earnestly exhorted her to read the Bible, and especially the New Testament, for herself, and then to judge if the evidence for the truth of the Scriptures was not contained *within* them. She expressed great thankfulness for my observations, and, I trust, they were not wholly useless to her. We want some short popularly written works on the Christian evidences. Lardner is in a great measure confined to the

libraries of the wealthy, and he is too unwieldy for general use, besides his style being more than commonly unattractive. Paley, with far more of liveliness and aptness of illustration, is yet too bulky for the ordinary run of readers. Clarke's "Answer to the question," &c. is an admirable little work, and deserves to be more widely circulated than it has hitherto been; and a tract by Mr Bradshaw on the divine origin of Christianity, is exceedingly well adapted to the purpose. We need more of these. Would that the spiritually-minded Henry Ware could be induced to turn his attention to the production of a small treatise on the *internal* evidences.

One of my earliest visits was paid to Mrs R., an elderly person, blind and lame. A daughter, with whom she lodged, took the general superintendance of her, but as she was obliged to work in a factory, the poor old woman was left for the greater part of the day in solitude, broken occasionally by the presence of a neighbour, who might look in to perform any trifling domestic offices. The poor, say what you will of their ignorance, which is frequently no fault of theirs, of their imprudence, of their neglect, and coarseness of manners, are great helpers of each other; is any sick, they visit him; is any in trouble, they offer him their sympathy; do they know of any famishing, they diminish their own slender store to minister to his necessities. They are thus far true to their nature, and who shall say that all is barren when such noble fruits spring up? They are mixed with numberless noxious plants, and not a few base weeds, and these last make the good seed in a great measure valueless, still the seed is there, we must watch its springing up, and endeavour to prevent the tares from being mingled with it, that the pure wheat may at length stand alone, be protected and cherished, till ripe for the harvest. But we must not forget our aged blind friend. For some months I visited her once a-week, for the purpose of reading the Scriptures and occasional prayer. I have still her image before me, sitting in a small arm-chair by the fireside, the model of perfect contentment. She very soon learned to recognise my voice, and there was al-

ways a smile of welcome, and a cheerful reply to my inquiry after her welfare. Religion was her sole support. What had she, old, feeble, and poor, deprived of the use of her eyes and feet, to fall back upon, save that? And religion failed her not; the promises were meditated on, the Scriptures formed "a broad land of wealth unknown." The words of her Saviour fell pleasantly on her ears. She knew what it was to be weary and heavy laden; she came to him seeking rest, and she found it. Jehovah was peculiarly her God; she had proved his faithfulness, and his rod and staff yet supported her. Yet her last hours were passed in much agony, not of mind, but body. She had on one cold day been left as usual, the fire had gone down, and to her feelings needed replenishing. She contrived, as she had not unfrequently done previously, to throw on some fresh coal, but, in the process, her dress became ignited, and had burnt much before she became conscious of the fact. On feeling the flames she uttered loud and piercing shrieks, but unhappily no one was within immediate call; at length, however, her cries were heard, and the neighbours came flocking in to her rescue. She is described as having at this moment presented a most fearful spectacle, her whole person being dreadfully scorched. She was removed in all haste to the general hospital, where every thing was done to alleviate, but restoration was impossible. I saw her in one of the wards in much pain, yet bearing all very patiently. She appeared grateful for my visit, joined in my prayer with fervency, and not long after was dismissed from all farther suffering, falling asleep, I trust, in Jesus, to be acknowledged as his when he meets his brethren to reward each of them as his work has been.

Accidents from fire are numerous, and in most instances fatal. Many has been the life sacrificed from the want of a little common caution. A small fire-guard would have prevented the sad calamity just narrated, and this is more particularly the case with children. A poor woman with two or three small children is obliged to leave them for many hours during the day, whilst she earns the hard won shilling at the washing

tub. She cannot afford to send them to school, and probably an infant school is not in her neighbourhood; if she turns them into the street, they are exposed to all manner of temptation and mischief, to say nothing of the chance of their being knocked down by an unmanageable horse, or thrown beneath the wheels of a cart—they must of necessity be confined—locked in a room by themselves. The fire becomes their grand plaything, the eldest child lights a chip or a bit of paper, and the baby is delighted with the flaming appearance, a spark catches the clothes unawares, the poor children are lost in terror, they run screaming to the windows, whilst the progress of the devouring element is uninterrupted, and by the time the door is burst open by the neighbours, the mischief is done, and the little sufferer most probably released from any more pain and sensation. This is no uncommon case; still fire-guards do not drop from the clouds, nor can poor women always afford to buy them. It would be as well, therefore, to impress on the minds of all the necessity of great caution in the management of fire, and lessons on this subject, accompanied with suitable illustrations, might be profitably given in schools, especially in those more especially designed for the children of the industrious classes. The Sunday school teacher might draw attention to it; and even the minister, when he has occasion to address the pupils more distinctively, will not consider such matters as beneath the dignity of his office. I have never scrupled to make these things the subject of remark and exhortation whenever a suitable occasion has appeared to present itself. A poor woman, the mother of several children, at whose house I frequently called, met her death in a similar manner to Mrs R. And here, let me remark, that in this case extreme poverty was the cause of the fatal termination of this accident. She was very scantily clothed; her gown, old and very thin, burnt like tinder; she had no flannel to interpose a temporary check to the flames, nor had she worn any, she told me, as well as she could just before her death, for the two preceding years. Every care was taken of her in the excellent institution I have already named, but in vain, the fire had taken fast hold

of some of the vital parts, and could not be dislodged; had she been fuller clothed, there is every probability that effectual assistance could have been rendered ere the flames had assumed the mastery. We know not the extremity of suffering endured by thousands who yet make no complaint, and whose miseries are revealed only by circumstances such as these.

Such are among the sad cases the Home Missionary has to make acquaintance with daily. He sees much that he can neither alter nor relieve. He has to make acquaintance with many who are despised by the majority of mankind. Human nature not seldom wears to him a hideous and revolting aspect; its countenance may retain traces of its angelic origin, but these reveal only the fallen spirit. He is pained by the sight of hopeless, helpless misery. He ejaculates, "O Lord, how long?" and he wonders if the morning will ever appear; but he remembers that the word of promise cannot fail, that the Lord is not slack as men count slackness, that none of his words can fall to the ground, and that the time must come when imperfection shall cease, sin be for ever banished—man restored to his pristine glory—Christ be enthroned in every heart—and God his Father, and our Father, be all in all. X. X.

WHAT IS UNIVERSAL HISTORY, AND WITH WHAT VIEW SHOULD IT BE STUDIED?

AN INTRODUCTORY LECTURE TO A COURSE ON HISTORY DELIVERED AT JENA IN 1789.

By Friedrich Schiller.

(Translated from the German.)

It will be to me a delightful and honourable charge, gentlemen, to wander along with you through a field which opens up to the thoughtful observer so many materials for instruction, to the practical man of the world such excellent patterns for imitation, to the philosopher such important disclosures, and to every one, indiscriminately, so rich a source of the noblest pleasure—

the great extended field of Universal History. The sight of so many excellent young men, whom a noble thirst for knowledge has assembled around me, and among whom I see the promise of much high genius for the coming age, makes my duty a pleasure to me, but, at the same time, impresses me, in its full force, with a sense of the strictness and importance of that duty. The greater the gift is, which I have to deliver to you—and what greater thing than truth can man give to man?—the more must I take care, that it become not less valuable in passing through my hands. The more lively and pure the impression made by it on your minds, at this most favourable period of your lives, and the more intensely your youthful feelings are excited, so much the more need will there be for me to take care, that this enthusiasm, which it is the right of truth alone to awaken, be not unworthily wasted on deceit and falsehood.

Fruitful and wide-embracing is the domain of history; within its circle lies the whole moral world. In all circumstances, wherein man's lot has been cast, throughout all the ever varying forms of opinion, in his foolishness and in his wisdom, in his degradation and in his ennoblement, it follows him; of all that he has either acquired or lost must it render an account. There is not one of you all, to whom history has not had something important to say; all the paths, however widely separated, along which your future destiny may lead you, connect themselves in some manner with history; but one destination, that which brought you together upon earth, you all share equally with one another,—to perfect yourselves as men;—and, in fact, it is to humanity that history addresses herself.

But before I undertake, gentlemen, to point out more accurately what may be your expectations from this object of your industry, and to explain the relation in which it stands to the proper end of your various studies, you will not consider it superfluous that we should understand each other with regard to the nature of this end itself. A preliminary consideration of this matter, while it appears to me a very proper and suitable way of opening our future academic connexion, will place

me in a situation immediately to direct your attention to the most profitable aspect of the world's history.

Very different is the course of study to which the bread-scholar* looks forward, from that which the philosophic mind marks out for itself. With regard to the former, the sole object of his industry is to fulfil those conditions which may render him fit for some employment, and a partaker in its gains. If he brings into exercise the powers of his intellect, it is only that he may improve his sensual condition, and gratify a paltry thirst for renown. Such a one will enter upon his academic career with no more exalted concern, than to separate with the utmost care those portions of science which he calls bread-studies, from all others which minister to the mind purely intellectual pleasure. All the time, accordingly, which he has devoted to these last, he will consider as purloined from his future employment, and he will not forgive the robbery. He will adapt his whole industry to the demands which the future ruler of his destiny may make from him, and will believe that he has done all that is necessary, when he has advanced himself so far as not to be afraid of being subjected to this test. And having carelessly run through his course of study, and attained the goal of his wishes, he forthwith relaxes his energies; for why should he trouble himself any longer about it? He is now anxious for the most part to parade the heaped up treasures of his memory, and to take care that they do not fall in value. Each extension of his bread-knowledge disquiets him, because it gives him new work, or makes former exertions of no use to him: every important innovation is a pang to him, for it breaks in upon the old school-form, which he has made his own with so much trouble, and places him in danger of losing the labour of his whole life. Who have more strenuously cried down reformers than the crowd of bread-scholars? Who have held back more than they the progress of useful revolutions in the realms of knowledge? Every gleam, in what ever science, which, by some happy genius has

* There is no truly English word expressing the German compound one—*Brotgelehrte*,—which is here literally translated. The meaning of it is sufficiently explained by the context.—Tr.

been kindled, makes manifest their poverty; they fight in bitterness, in malice, in despair, because they fight for the school-system, which they defend as if it were their whole being. Therefore there is no more implacable enemy, no more jealous associate, no more willing bigot, than the bread-scholar. The less his acquisitions recompense him in themselves, the greater is the compensation which he demands from without;—for the merit of manual labour, and the merit of intellectual exertion, he has but one gauge, the trouble which they give. Therefore, we hear none complain more of ingratitude than the bread-scholar. Not in the treasures of thought does he seek his reward; in celebrity, in preferment, in maintenance, does he seek it. Disappoint him in these, and who is more miserable than the bread-scholar? In vain has he lived, in vain watched, in vain worked; he has sought truth in vain, if he find it not in the form of gold, of the praise of the reviewer, of the favour of princes.

Unfortunate mortal, who, with these noblest of all instruments, science and art, attemptest and effectest nothing more, than does the day-labourer with the meannest! Who, in the domain of the most perfect freedom, bearest about with thee the spirit of a slave! But yet more unhappy is the young man of genius, who, from the good road which was natural to him, has been led into this crooked path by corrupt precept and example; who has allowed himself to be persuaded to gather up knowledge for his future employment with this most pitiful parsimony. He will soon begin to loathe his professional knowledge as an imperfect acquisition; desires, which it cannot satisfy, awake in him; his genius begins to rebel against his destination. Now does every thing which he effects appear to him something unfinished; he sees no object in his operations, and this want of an object becomes intolerable to him. The tedium, the insignificance of his occupation, drags him to the ground; because he cannot oppose to these the happy state of mind which accompanies only clear insight, only anticipations of perfection. He feels himself cut off, torn away from the connection of things, because he has neglected to re-

concile the workings of his mind with the great harmonious whole of the universe. The lawyer becomes disgusted with *his* science, so soon as a faint glimmer of a better culture shews him its weak points, instead of striving himself to create anew, and to make good the deficiency which he has discovered from his own internal abundance; the physician becomes discontented with *his* occupation, as soon as important disappointments shew him that his systems are not to be depended on; the theologian loses esteem for *his* calling, as soon as his belief in the infallibility of his creed begins to waver.

How entirely otherwise is the philosophic mind situated! As diligently as the bread-scholar separates his study from all others, does the true philosopher exert himself to enlarge the domain of his science, and to re-establish its league with the rest—*re*-establish, I say, for it is only the analytic intellect which has drawn these boundary lines, to separate the sciences from one another. Where the bread-scholar disjoins, the philosophic spirit unites. He has been at an early period convinced, that in the domain of the understanding, as in the material world, all things hang upon one another,—and his active impulse towards harmony will not be satisfied with fragments. All his endeavours are directed towards the completion of his knowledge; his noble impatience will not be stayed, until he has arranged all his ideas into one harmonious *whole*, until he stands in the centre of his art, of his knowledge, and from this point looks round on its extent with well contented eyes. New discoveries in his field of action, which depress the bread-scholar, are delightful to the philosophic spirit. Perhaps they fill up some gap which had still disfigured the growing *whole* of his conceptions, and place upon the edifice of his ideas the only stone which was still wanting to it. But should they shatter it in pieces—should a new train of thought, a new appearance of nature, a newly discovered law in the world of matter, dash to the ground the whole edifice of his knowledge,—*he has always loved truth better than his system*, and gladly will he exchange the old imperfect form for a newer and a better. Nay, by

so strong and constant an impulse is he carried forward in improvement, that though no stroke from without shake the fabric of his ideas, yet, if he can but replace it by a more perfect one, he himself is the first to become dissatisfied with it, and to lay it in the dust. Through ever new and ever fairer forms of thought does the philosophic spirit pass on to more exalted excellence, while the bread-scholar, in an endless stagnation of intellect, suspiciously guards the unfruitful sameness of his school philosophy.

There is no more upright judge than the true philosopher of the merit of others. He is sharp-sighted and ingenious enough to make use of the exertions of all, and just enough to honour the authors of these exertions, even when of the least merit. All minds work *for* him; to the bread-scholar all minds work *in opposition*. The former knows how to bring all which is thought or examined around him into his own possession, for among thinking heads, there is a sort of cordial common possession of all intellectual property; whatever one individual has gained in the realm of truth, is gained for all. The bread-scholar hedges himself round against all his neighbours, to whom he enviously grudges light and sun, and watches with care the decaying barriers, which form but a weak defence for him against triumphant reason. To every thing which the bread-scholar undertakes, he must receive from without incentives and encouragement; the philosophic spirit finds in his object, in his labour itself, sufficient excitement and reward. With how much more spirit will he enter upon his work, how much more lively will be his zeal, and how much more persevering his application and his activity, since with him labour is lessened by the habit of exertion. The small itself becomes great under his creative hand, because in it he always sees the great, to which it is subservient; while the bread-scholar in the great itself sees only the small. Not what subject he shall attempt, but how he shall handle that subject, is the object of solicitude to the philosophic spirit. Wherever he stands, however he employs himself, he is always in the centre of the *whole;* and how far soever the object of his me-

ditations separates him from the rest of his brethren, he is intimately connected with them by a harmoniously-working intellect; and he meets them, where all clearly judging minds find one another.

Shall I yet farther protract this description, or may I hope, that you have already determined which of the two portraits, that I have now placed before you, you will take to yourselves as a pattern? For on the choice which you make between the two, does it depend, whether I can recommend to you the study of Universal History, or whether I must dissuade you from it. With the second alone have I to do; for science herself, in the endeavour to be useful to the first, might withdraw from her high aim, and purchase a small gain with far too great a sacrifice.

Being thus agreed with you upon the point of view from which we must judge of the importance of a science, I can now enter upon the topic of Universal History itself, which is the subject of to-day's lecture.

W. T. G.

(*To be continued.*)

THE CHRISTIAN MIRACLES, AND THE PLACE THEY HOLD IN THE GOSPEL EVIDENCE.

Christianity is generally considered, by both its professors and its opponents, to lay claim to miracles as an essential feature of its early history. Were it not a fact in modern theology, that some (chiefly German theologians) have professed Christianity, while they have rejected the idea of its miraculous origin, we should have asserted, without qualification or reserve, without hesitation or misgiving, that it is impossible to detach the religion of Jesus from its claims to the supernatural. And how the German anti-supernaturalist can detach it; or how he can persuade himself that he is receiving Christianity, while he rejects those miraculous claims which its Author is generally regarded as having put forth, is beyond our power to imagine. A few years ago, the question of miracle or no miracle, was the question of Christianity or no

Christianity. And Christians in general, and avowed unbelievers without exception, are still wont to rest the issue of the controversy upon the credibility of the Christian miracles. It is therefore highly important to examine into the credibility of the miraculous claims of Christ, and to assign the true bearing of the question upon the evidences of the Gospel; and not the less so, but all the more, on account of the new theory of anti-supernaturalism, which seems to have its birth in the supposed philosophical impossibility of physical miracles, and in the supposed discovery of philosophical possibilities as regards mental phenomena hitherto deemed miraculous also.

It is not our purpose, then, in the following article, to examine the anti-supernaturalist theory; but to assign to the miraculous claims of Christianity their true bearing upon the question of its evidences. It is, we venture to think, by giving to miracles a wrong place in the chain of the gospel evidence, that their probability has been weakened to the philosophically sceptical mind. Philosophically sceptical we say; for scepticism, in its true sense, is rational, is philosophical; and the credibility of miracles ought, in an age of philosophical inquiry, to undergo a searching inquisition.

To the apprehension of the writer of these pages it seems impossible to doubt, that Jesus himself asserted the possession of supernatural gifts; and that his evangelists, in recording his history, have ascribed to him the possession of the most amazing miraculous powers. Nay, it seems equally plain, that the very idea of a *revelation* from God to man, necessarily implies the notion of miracle, and that to demur to the possibility of miracle, is to doubt the possibility of any communication from God to man besides those which are made through the ordinary laws of Nature. What can we mean by revelation, as distinguished from Nature, except that the Deity has adopted some modes of declaring himself to His creatures, beyond and additional to those which exist in His works of creation and of providence? What can we mean, but that some supernatural visitations of truth or virtue have been provided in the instance of those whom God hath appointed as

agents to reveal His further will? Then, those supernatural manifestations of truth or of goodness, are what we may call the inward, the mental or the moral, miracles of revelation.

Or how, in the next place, can we imagine any persons so entrusted with a divine commission, to have been enabled to justify to the world their own pretensions, how can we conceive them to have been furnished with the means of demonstrating the authority with which they were invested, except by their being gifted with the power of working (or rather commanding, or announcing, we ought to say) outward, sensible miracles,—miracles addressing themselves to the eyes and ears, and touch, to the outward senses of all around them?

We shall assume, for the present at least, that Christianity claims both these classes of miracles; the spiritual, and the outward; or if we choose rather to call them so, the moral and the physical. The former seem to be implied in the very idea of a revelation from God to man, to constitute its very essence, as a communication of truth or goodness in supernatural degrees; and the latter seem the only conceivable mode in which the credentials of a revelation, if given by God, can be presented to the judgment of mankind.

We must therefore assign a very prominent place to the question of miracles, as part of the evidences of the gospel history.

But what is its place? First or last? Early or late? The top link, or the bottom one in the chain of proof? Is it that by which we prove Christianity, or that which is to be proved respecting Christianity?

It has been customary with many writers on the evidences of Christianity, to give to the subject of miracles not too prominent, but (we think) *too early* a place in the argument. Regarding miracles as the very basis of Christianity, they have discussed the question at the outset. We would reserve it for the conclusion. For, to us it appears, that instead of establishing the evidences of the Gospel upon the previous proof of its miracles, or upon previous arguments for their probability; the very reverse is the proper course,

and the miracles become credible as a natural and necessary part of the revelation, when we have first inquired into the characteristics of that alleged revelation, and found it credible in itself. We do not believe Christianity true because of its miracles; but we believe its miracles true, because they are a part of that Christianity which commends itself to our intellectual and moral approval. In this respect, we (of the 19th century) differ from the first disciples of the Gospel. The lapse of time has made our process of belief necessarily different from theirs. Their process of conviction began with the miracle which was before their eyes, and went forward thence to the perception of the spiritual beauty and glory of the Gospel. But it is a perfectly different thing with us, to whom the miracles of Christianity are matters of history, and not of personal observation. A miracle addressed to us personally, would be, as it was to them, the most striking and compelling evidence imaginable. But a miracle recorded as matter of somewhat distant history, if considered in itself merely, apart from all alleged design or perceived use, instead of impressing us at once with its own evidence, rather excites our incredulity, and demands our rigid examination before we can believe, as reasonable men, that it happened. So that the very evidence which first won the belief of the personal followers of Christ and his apostles, is not the evidence that convinces us 1800 years after its alleged occurrence. It is, on the contrary, one of those things that now require the most scrupulous and rigid examination, and for which we ought to demand the best proof that the case admits. The miracle only receives our assent when we perceive its indissoluble connection and perfect moral harmony with the rest of a religion which has already commanded our mind's and heart's approval. We do not believe Christ for his miracles, but for Christ's sake we receive the record of his miracles. We cannot reject him, and his miracles are part of his sincerity. We appreciate the miracles by understanding and believing Christianity; we do not adopt Christianity through having first admired and been convinced of its miracles. That this is the order of evi-

dence, the process of belief, with perhaps the majority of thinking Christians, we have no doubt; and the statement that such is the logical order of the argument for Christianity, appears to us of the greatest importance in estimating the evidence of the Gospel miracles.

Were we to begin with examining the claims of Jesus to miraculous power, with being told how he cured diseases, and raised the dead, without at the same time observing the higher religious interest which arises out of the connected history of his instructions and his example, this history of his miracles might seem indeed fraught with pure benevolence, but we should feel that, in itself merely, it was a very improbable history. Our minds would involuntarily demand why these deviations from the wisely appointed order of Nature were allowed; and we ought to feel that the regularity of Nature is a very strong presumption against their having been allowed. And unless some superior interest were felt by us in some other aspect of this alleged revelation, we should probably inquire no further into the facts of the case. But if we begin, as it is only fair to do, with asking *what this Christian religion is*, which claims to have been ushered into the world amid the agency of benevolent miracle, if we examine first its internals of doctrine, of precept, of hope, and of example, and thence proceed to scrutinize the historical truth of its alleged facts, both natural and miraculous; thus, and thus only, are we enabled to put ourselves in the position for judging of the truth of those pretensions, without prejudice from our distance of time, and place, and circumstance. We may still, and we ought still, to scrutinize those pretensions with the utmost care. We ought still to look with the jealousy which an improved philosophy inspires, upon all alleged variations from the great laws of Nature, as now understood, and seen to be uniform. But we shall by this means put ourselves in something like the position of eye-witnesses, while investigating the occurrences which real eye-witnesses took for miracles; and we shall be preserved from the injustice of passing rash condemnation upon claims not really investigated by us.

The difference, at which we have hinted, between the evidence of the Christian miracles, as addressed to those who saw them, and as presented to us, who can only read them in history, may sufficiently explain the tendency of many minds that are impressed with the intrinsic moral beauty of the Gospel, to doubt, if not to reject, its miracles; or more frequently, perhaps, to regard them with a sort of wondering distrust, in the perceived impossibility of drawing any clear line of separation between that which their hearts receive of Christianity, and that which their intellect scruples.

It would not be right, it would not be rational, to receive a recorded miracle of a distant time and place, without examination of its intrinsic probability, and of its historical evidence. The miracle, when believed, is evidence of a revelation; but the miracle, to be believed, must be rationally supported. There is, besides, as the natural result of the improved study of science, and of the more extended perception of the uniformity of Nature's laws, an increasing scepticism (in no bad sense of the word) as to every alleged departure from the ascertained laws of God in the natural world; while, however, it ought also to be admitted, that the same knowledge of Nature's laws precludes the possibility of explaining certain of the Gospel miracles as merely exaggerated natural phenomena. Hence arises a distrust of the outwardly miraculous in the history of Christianity, even in the minds of many who cordially admit its morals, and rejoice in its hopes; and who, in so doing (unconsciously perhaps), assent to its *morally* miraculous claims, without feeling any nearer approach to scepticism in regard to these, than that of wonder and admiration.

We ask, then, at present, whether the Christian miracles (*i. e.* the outward, the physical miracles) ascribed to Jesus and his apostles in the New Testament Scriptures, are credible?

To answer this question rationally, we maintain, that it is necessary first to consult the internal marks of truthfulness which the Gospel records bear; and more than all, to appreciate the spiritual worth, beauty, and elevation of the religion which they contain; its

adaptation to our human wants, and its power to promote the best development of our highest human faculties; that it is necessary to know Jesus, and to love him as every one who knows him truly must, to feel the perfection of his character, and enter into his holy mind, as the prophet of Christianity. We attempt not here to develope this copious internal argument, but, supposing it developed, as it is in books on the internal evidences of Christianity; supposing it felt, as it is by every sensitive reader of the New Testament, whether he admit the miracles or not; we proceed on this basis, to found the argument for the truth of the Christian miracles.

We find that pretensions to miracle are inseparably wound up with the personal history of Jesus Christ. We have to consider whether those alleged miracles are, in that connexion, credible; or whether they invalidate, by their improbability, the whole series of internal, spiritual evidences, which we suppose to have been satisfactorily developed.

For one moment consider the alternative that is before us.

If we should not admit the Christian miracles to be credible, then we must charge either with fraud, or with self-deception, those who claimed the miraculous powers in question, and Jesus first and foremost. Then we must unsay all that we have ever found ourselves compelled to admit, when contemplating the life and character of Christ, when we have seen how far too intelligent his mind was to be the subject of such a self-deception, and how far too pure and elevated his moral character to stand chargeable with such a fraud. We shall be thrown back upon all those elements of moral worth and moral elevation which have won our admiring assent to the Gospel, as a reflection of God's will, perfections, and designs, of man's duty and hopes; we must come back to all these, prepared to lay the charge of low cunning, and of wicked imposture, against the system, and the men that we have found (apart from their pretension to miracles) resplendent with virtue; and we shall find ourselves involved in moral incongruities, surpassing all human skill to reconcile.

Such, we maintain, is the case of that philosophy (so called) which rejects the Christian miracles, but cannot impugn, and does not wish to impugn, the moral features of the Gospel.

It is our endeavour in what follows, regarding miracles as an essential part of the Christian history, to shew their perfect consistency with the most comprehensive and philosophical views of Nature, and of Nature's laws, as laws of God.

In the first place, however, What is a miracle? What do we mean by that word? Let us endeavour to affix clear ideas to the chief terms we use.

From the nature of the case, our definition can only be a negative one. We cannot possibly define what a miracle is, but only what it is not.

It is an effect for the production of which the laws of Nature are not adequate. We believe this to be both the popular and the most philosophical notion of a miracle. It is something supernatural; something beyond the power of those causes constantly existing and operating, which it is the business of scientific research to trace. A miracle is something not referable to the laws of Nature, not explainable according to the observed sequence of effects upon causes in the ordinary course of Nature.

"What then *is* a miracle," does any one ask? "To what is it referable? How is it produced?"

We can only answer, there is a Power above those powers which we call the laws of Nature. There is an intelligent WILL, that gave those laws their existence, and that fulfils its purposes (so far as we can trace them) generally through the agency of those powers; or rather, in that systematic and regular manner which we describe by saying, that God acts through the laws of Nature.

We think it quite unnecessary to argue that miracles are possible. To deny their possibility, is to deny that that there is a Power above Nature's laws. It is to confound the laws with the Law-Maker. It is to represent Nature's laws as self-acting, or Deity as unintelligent. It is to deny that God can reveal His will to mankind; to deny that He can make any other

manifestation of himself to His creatures, besides that which shines in Nature. But who shall thus limit the power or choice of the Deity in fulfilling the purposes of His own benevolence? It is a begging of the question to say that miracles are impossible.

To say, "I believe in a miracle," is then merely to say, I believe that the Almighty has, in that instance, fulfilled His purposes, by a different agency from all that we designate the Laws of Nature; that, to attain an effect which they were not designed to produce, nor competent to produce, an effect unique in the world's experience, or at most of very rare occurrence, He has employed some other means, unknown to me as a student of Nature, which were adequate to produce the effect. You must not require me to define what those means were. If they are not comprehended in the powers or laws of Nature which science investigates, I cannot, from the very nature of the case, know what they were. I may acquaint myself with the working of the natural laws of the world; I may learn much that relates to the ordinary connexion of cause and effect in the works of God; but, if something has happened, which that cycle of causation does not include, something which defies that observed connexion of cause and effect to explain; then, in assuming that some other cause has been at work beyond the natural causes, (for every effect must have a cause), I virtually confess my total ignorance as to what that cause was. But all causes are in the hand of God. This unknown cause, therefore, which seems to suspend or counteract some law of matter, I ascribe, as I ascribe all the known laws of matter, to God. Only, the known laws I call God's laws in nature; the unknown, which supervenes nature, I call supernatural, and the effect I call a miracle. Further than thus negatively, I cannot define it.

They are hasty, then, to say the least, who would define a miracle to be an effect produced by the *immediate* agency of God, without the intervention of *second* causes. How do we know that it is done by the immediate agency of God? We only conclude that the agency is something different from those which we ordinarily observe. How can we tell that it is produced without

the intervention of second causes? We only know that the second causes constantly operating will not, without some other intervening cause, account for the effect in question. But of the nature of the other intervening cause or causes, or whether the effect may have been produced by the immediate agency of the First Cause, we in fact profess ourselves utterly ignorant, when we call the effect a miracle. We only say, that it is an effect beyond the power of that system of causation which is constantly in action, and which we call Nature, or the Laws of Nature

In believing a miracle, then, we do not, as has sometimes been represented, believe an effect to have happened without a cause. No. We infer an unknown cause to have acted, since the effect is such as known causes are insufficient to produce.

When we see things frequently and constantly happening in the course of Nature, which we cannot explain by referring them to any natural laws with which we are yet acquainted, we nevertheless assume that they do obey some unknown law, that they are produced by some uniformly acting cause, with which we are unacquainted. A cause must be assumed for every effect; and for constant or uniform effect a constant or uniform cause is believed, before it is known.

And just so: when I find some phenomenon occurring, not thus frequently and constantly, but singly and remarkably, a phenomenon which is not only incapable of being referred to any known law, but which the known laws of Nature proclaim to be impossible, without the intervention of some special and superior power, we infer the operation of a special and superior power on that occasion, in order to account for the effect in question. If it is unphilosophical to suppose the existence of more causes than are necessary to account for an effect, it is equally unphilosophical to ascribe an effect to causes confessedly inadequate to its production, and to deny the existence of other causes unknown to us, when those that are known are insufficient. No one, in short, more scrupulously adheres to the philosophical principle, that all effects must have adequate causes, than he who, when he finds an effect to have been pro-

duced for which ordinary causes will not account, infers an extraordinary cause to have been present.

Perhaps it will be objected to this idea of a miracle, that the application of it must be attended with uncertainty; as the varying degrees of our knowledge respecting the laws of Nature, will make that a miracle to one man, which to another is only a natural occurrence.

We admit the fact; but see not how it bears upon the question of the leading gospel miracles. We admit the fact: it is nothing more than happens in every department of our knowledge or belief; that correct principles may be mistakenly applied, and that their application, as well as their adoption, is practically subject to the errors of each individual's mind. Yet mistakes in the application, or diversity among those who apply them, does not impeach the correctness of the principles. Else there were an end to all reasoning on any subject, not excepting mathematics, respecting which an individual mind may make a blunder, though the science is in itself the science of certainty. We admit that an uninformed man might be made to regard as miraculous some curious phenomena which a scientific man might produce in the way of philosophical experiment. We know that ignorant minds are ever ready to cut the knot which they cannot untie, by ascribing to supernatural agency things which happen to strike their usually obtuse apprehension, and which another man's understanding, more alive to the investigation of causes, would ascribe to ordinary agencies. We admit that some things which seem miracles in an unenlightened age, are not regarded as such in a more advanced age, when the powers of Nature have been more diligently investigated. These are truisms.

But how does all this bear upon the question before us:—the question of the gospel miracles?

(To be continued.)

THE DEFECTS OF POPULAR INSTRUCTION;

A LECTURE DELIVERED AT THE CREDITON MECHANICS' INSTITUTE.

By William Maccall.

The diffusion of knowledge is much talked of in the present generation. And it is a consoling fact, amid abounding cant, feebleness, and pretension, that the communication of knowledge should occupy so extensively the thoughts and efforts of earnest and benevolent men. Squabble as theologians may about the dogmas of religious belief, contend as factions may about political theories, yet the holy ground of popular enlightenment, few, but the most furious of religious and political bigots, are disposed to desecrate with the mad turmoil of partizan hostility. Difficult as every true worshipper of duty, every ardent lover of mankind, finds it to realize his ideas, and to obtain social instruments that may fitly embody his conception of social blessings, still there is always one mode left by which he can potently co-operate with others, while unable to make others co-operate with him. If it is a formidable, almost a despairing task, to penetrate his fellows with his high and peculiar faith, still it is a labour of comparative ease to join himself to the general crusade against ignorance. And though he may have mission and strength to hew out a path capacious enough for the majestic march of his faculties, yet he ought not to spurn the beaten track, where it is suited for ordinary purposes of improvement. The error of many who pant unselfishly for the amelioration of the world, is in despising all vehicles of progress which are not of their own creation. And thus they remain inactive, waiting fruitlessly for a period when not merely the substance of their action, but its form, may be their own. Nor is the error confined to whom is more specially allotted the regeneration of humanity. Nearly every man that thinks at all, has some notion or plan to which he is desirous of giving a social shape. And it is proper and praiseworthy that he should strive energetically to render his notion or

plan influential and organic wherever he discovers the means thereto. What we call the crotchets of our brethren, are often the most valuable things about them, because they are the only characteristic features that clothe their existence with individuality, and the only vital portion in the mass of their conventional morality, and their traditional intelligence. To dislike persons on account of their crochets, is sometimes to dislike them because they have more vigour and zeal than their neighbours; the justly dislikeable are those who are too indifferent to have crotchets. The harm is not in being urged by some deep continuous impulse, some master-pervading sentiment, which assumes different names, according as the minds which it stirs are common or extraordinary;—the harm is in offering to our guiding and systematic impression an exclusive homage, whether that impression have the grandeur of an earth-wide vocation, or the intensity which everyday people bestow on some scheme apart from their everyday occupations. In all ages there has been a point, peaceful, serene, genial, where the sympathies and endeavours of the most divergent could commingle. Among the nations of antiquity that point was hospitality; in the times of chivalry that point was honour; during the centuries that the Catholic Church was the ruler of Europe, that point was charity; at the present moment, that point is education. Here, then, let us unite; hither let all philanthropists crowd, unfretted by the fever of polemical differences. Here is a field where we can work with the fiercest of our controversial opponents, however angular our personality, or bitter our prejudices. We are not required to abandon our connection with any section of the community, which for temporal or eternal purposes assumes a distinctive appellation; we are not required to surrender the views to which we are inclined to give an unceasing prominency in our reflections and our enterprises; we are solely required to augment and to purify that flood of instruction, which, though flowing with ever increasing clearness, rapidity, and magnificence, has still left many a desert of sin and wretchedness in England untouched.

Though the cause of education has my warmest love, and will always have my most strenuous assistance, yet there are evils resulting from the success of that cause which we ought not to overlook. Those evils are no arguments against education, though they are sometimes employed as such. Never was there a social benefit which did not assume some of the lineaments of a social curse. From the nature of man it must be so; an imperfect being can never do any thing else than imperfectly realize an imperfect idea. But because education is subject to this universal imperfection, should we therefore reject it? The same wretched sophistry has been employed from century to century against change, which is now employed against education. It is always taken for granted by those who use this hackneyed weapon, that the change which they oppose is a new imperfection, intended to supplant an old perfection. And so easily are human creatures duped, so illogical, so undiscerning, that they swallow the sophistry, transparent and feeble as it is, with as much avidity as if it were either an indubitable truth, or an ingenious lie. If the new is imperfect, the old is imperfect too; and the reason why change is sought, is not with reference to absolute imperfection either in the one or the other, but with reference to certain adaptations to society, which the new does, and which the old does not, possess. A notable blunder which the advocates and the enemies of change alike commit, sometimes unconsciously, often intentionally, is in speaking so positively and exclusively with regard to a favourite institution, a favourite theory, as if absolute perfection were embraced by either. An existing millenium under the one is always set to fight with a possible millenium under the other. Now milleniums are very nice things to talk about; but there never have been any, and till human nature grows much more angelic than it is, there never will be any. We should as much avoid speaking of any institution as an unmodified evil, as we should avoid speaking of any remedy as final and universal. There are no unmodified evils, and no final and universal remedies. We should always as candidly admit the good of a defect which we attempt to remove, as

the defect of a good which we attempt to establish. In this way alone can we work broadly and effectively; in this way alone can we see the significance of history; in this way alone can we do justice to the divine within us, in its yearnings for the divine in the universe; in this way alone can we see fully, and with wise and loving eyes, the links that connect the mission of individuals, the destiny of nations, and the providence of God.

Having admitted, then, that evils accompany at present the diffusion of knowledge, let us view those evils impartially, convinced that by frankly avowing them, we assist, not retard, the cause of education.

The increase of information among the people has had for one of its most striking effects a disproportionate importance given to material science. Men have been taught to analyse every thing but their own minds and hearts. Optics have shown them the miracles of vision, but that far nobler vision that seizes the gladdening truth of many an immortal problem in the depths of our nature, who, but some isolated and unheeded teacher hath shown? Astronomy hath exhibited to them the sublimest marvels of matter and of motion, and crowned their daring brow with the stars of heaven; but that consciousness of the infinite, of which boundless space and ceaseless time are but the ministers, finds none to worship its glories, or proclaim its rights, but such as the world pitieth and passeth by as the victims of a baseless phantasy. Chemistry hath unveiled to them the forces, and uses, and beauties, of every atom that they meet in air, and earth, and ocean, and, by a rapid combination or disjunction of elements unknown or neglected, it covers what is monotonous in creation with an unperusing variety of aspects; but the numberless phases and quick transitions of mental properties; the reciprocity of thought, feeling, and imagination; the ascent from common sense to understanding, from understanding to reason, from reason to that intuition which alone discerneth both clearly and far, which is the only infallibility amid many pretended ones, which in the child is natural wisdom, in the saint, the prophet, or the martyr, a spiritual instinct; and in the philoso-

pher, a final revelation following and rewarding a long and elaborate series of scientific discoveries, who hath yet appeared to exhibit and to illustrate these and other intellectual phenomena to the multitude in the same convincing and suggestive manner as Spinoza, and Kant, and Fichte, have exhibited and illustrated them to the thinker? I solemnly protest against this idolatry of dead masses, piling them up high as heaven, to crush into insignificance the everlasting soul of man. Let physical science remain in its legitimate position, and then no one will honour it more willingly than I; but if it assume an exclusive dominion, as it now assumes, I am compelled to denounce the assumption. Whenever matter, as a scientific study, is placed higher than the human mind, it is inevitably placed higher than the Creator of that mind. A scientific worship of matter includes every other worship. And we as substantially make matter our only Deity, by giving it the monstrous monopoly that it possesses, as if we formed one statue, and called it Inertia; and another, and called it Dynamics; and another, and called it Hydrostatics, and bowed before these statues with as blind a devotion as the African savage before a misshapen image of wood or stone. That I do not speak too severely on this subject, is proved by the main purposes to which Mechanics' Institutions have been hitherto applied. These have been of much benefit to the community—benefit which it would be crime to undervalue. They and Sunday schools have done, and are doing, a noble precursory work. But mechanics' institutions have developed only a portion of man's nature, and that portion far from the highest. They have stimulated the appetite for knowledge, and in this is their chief merit; but what have they offered to satisfy that appetite? Only an immense chaos of physical facts. Those who have fallen under the influence of mechanics' institutions have had their powers of attention and of memory improved; they have learned how to extend and to classify their information; many of the deductions of natural philosophy they have been enabled to apply to a useful purpose in their practical existence; and they have also gleaned extensively in the fields of geography and of

history. But here the catalogue of beneficial results may almost be said to terminate. An impulse has been given that will roll on to remotest generations; facts of various kinds have been lavishly offered, and greedily devoured, and then a darkness begins, which a more discursive and elevated instruction must dissipate. The poetical in man; the ideal in man; the metaphysical in man; the æsthetical in man; the ethical in man; these the essential, the distinctive, the godlike in man, have mechanics' institutions uncaring left to their own undirected aimings and erratic flights. The Fine Arts, the children of genius, the Shakspears, and others, who have built so many enchanting temples to fancy on the hard and frigid realities of life; the love, the feeling, the science of the beautiful; the point for ever dazzling, and for ever dim, that attracts us onward through a heroic course of duty towards a perfectibility which, when we attempt to grasp, loses itself behind the veil of the Omnipotent; the principles on which the critical rests in its application to the creative; the relation of national character to national literature, and of universal literature to the universal destiny of the world; the characteristics of civilization at different periods; the effect of a growing improvement in literary taste, of a growing acquaintance with and skill in architecture, painting, sculpture, and music; of a growing power of philosophical perception and reflection, the effect of these on the social worth and happiness of a people;—who that reverences his internal stature, endowments, and aspirations, can doubt that the uncultivated field of human energy, which I have so rapidly traced, is incomparably important and interesting, when placed beside the topics that have hitherto mainly occupied the stunted endeavours of mechanics' institutions? The blame in this matter does not rest with the instructed, but with the instructors. The founders of mechanics' institutions, and those to whom they have generally owed support and guidance, have been men of the best intentions, of a patriotic and honest zeal in the cause of education, of clear views, persevering and industrious in the plans adopted, led astray by no extravagant expectations of success, directly proceeding by practical

instruments to accomplish practical consequences. But they have been prosaic, lamentably prosaic; utilitarians, with the narrow and colourless vision that utilitarianism implies; admirable exponents of the seen, wretched pretensions, pedantic praters of all beyond the dominion of the senses; mathematically correct, but not broadly appreciative; with rather more veneration for chlorine gas than for man's spiritual faculties; regarding a cathedral as an impudent waste of stone and lime; the Iliad as a silly and tedious ballad, with not a single allusion to primitive-trap, or serpentine-porphyry, and disposed to set up a steam-engine as a rival to the mystery and magnificence of the starry skies. Let us thank these men for the good they have accomplished, let us also endeavour to convince them that they have done injustice to their own philanthropic intentions, and to the being for whose redemption from crime and ignorance their labours have been devoted, by rendering the institutions that they have established in every district of England nothing but scientific echoes of the overwhelming materialism of the age. And let all who have embraced the progress of the people, not as a passing caprice, but as a rooted and steadfast determination, struggle against the dismemberment of man's nature, and the trampling of the spontaneous within him under the heel of the mechanical, which is effected by his sectarian indoctrination into physical science. The great deep of knowledge, the mirror of eternity, the messenger of the Supreme, still gushes forth living, fertilizing, limitless, from the same fountains as of old; why, instead of dashing grandly into its wide and welcoming waters with our whole fleet of energies, should we treat it as if it were a Dutch canal, draw it off by a narrow channel into a paltry pond, and imagine that we are performing deeds as mighty as those of Cook and Columbus, when exploring the angles of this pond in an unwieldy vessel called the Penny Cyclopædia, with a little ugly boat bobbing at its stern, called the Penny Magazine?

An evil no less notable than the exclusive influence and attention bestowed on material science, is the confusion of ideas, that has resulted from the spread of in-

struction. As long as ideas march slowly, we are able to observe their form and bearing with a precision that becomes impossible when they rapidly move. Every sudden influx of ideas is accompanied by this unavoidable absence of accuracy in their measurement. It was a marked feature of the Reformation, and *a* no less marked of the French Revolution. No idea whatever carries its mandate of infallibility along with it. However self-evident, yet all ideas must fight their way through storm and cloud, till vigorously and valorously they arrive at their destined position. Ideas, like men, must be tried in the furnace of adversity. And while journeying toward their home in the immortal temple of human thought, who can tell what their lineaments, or what their value? The matter would be a very simple one, if people were satisfied to acknowledge only what they knew. But the less people know, the more they are generally disposed to acknowledge. And the nearer people approach to philosophic wisdom, the more there is of proportion between their knowledge and their recognition. Error, in a theoretical point of view, is simply the acknowledgment of the unknown or the misknown. People think they know, and they know not; they think they know, and they know badly; and in either case there is error. The quickest growth of ideas in the community, presents no more difficulties than the slowest to him with whom knowledge and acknowledgment are as far as possible identical. Desirous of having many ideas, but much more desirous of having ideas real, tangible, definite, the miscellaneous class of conceptions in which the multitude floats, never drags him into its vagueness. Now, what is the case with all, but the few whose mind is philosophical, or whose training has been so? Either in passive dullness they acquiesce in whatever of thought or information comes across them, or they measure mental worth by that most fallacious of all mental standards, quantity. Bonaparte, when Emperor of France, had not leisure in the midst of his battles to add much to the splendor of his dominions, by the erection of public edifices. But he caused slight alterations to be made in many of those previously erected,

and on each edifice, thus honoured, was inscribed the magic name—Napoleon, Pity that so great a man should condescend to so mean a trick, to obtain that glory, of which, without unworthy arts, he might have had the largest share ever given to a mortal. What Bonaparte did with regard to the public buildings in France, is exactly what most men do with regard to the furniture of their minds, since the recent excitement on the subject of education. Instead of creating something within them which may have usefulness, completeness, and stability, their principal aim is to put the mark of the intellectual architect upon whatever conception they chance upon, provided it is dazzling and ample enough to make a display. To be mentally stimulated, to seem well informed, to have a jumble of incongruities always ready to be poured forth on any topic discussed, than this, alas! what other ambition do you find in the majority of modern readers? That curious animal which sentimental ladies and sentimental youths are so fond of flattering, by the designation of a very intelligent man, is frequently one whose head is filled like a pawnbroker's shop with shreds and patches, belonging to every body but himself. Let us avoid these very intelligent animals, and let us never degenerate into such. We are richer with one single idea which has life, substance, and symmetry, than with countless troops of glimmering notions. If our desire is not to have the mincing praise of dawdling circles, but to strengthen, elevate, expand our spiritual existence, let us open the sanctuary of our souls to no idea with which we have not wrestled long and bravely with the stern grasp of profoundest meditation. Ideas are not trifles to be tossed about like children's toys. They enter our spirits either as conquerors or as conquered; as conquerors when, with a sickly effeminacy, we surrender our faculties tamely to their indiscriminate seizure; as conquered, when, with Titanic might, in fair and honourable combat, we have converted them into obedient ministers. The ideas that possess us weaken and distract us as much as the ideas that we possess give unity, force, fullness, and compresion to our being. If we have unhappily been smitten

by this contagion of facile submission to the headlong hordes of ideas, half-ideas, and no-ideas, that are continually traversing society, the remedy is altogether in our own hands. We must first of all get rid of the gluttonous habit of swallowing more intellectual food than we have ability to digest. Intellectual dyspepsia is as common and as troublesome a malady as its corporeal namesake; and it must be overcome chiefly through the same means, temperance and exercise. No book is indifferent any more than it is a matter of indifference to us whether we drink water or laudanum. Every book that we peruse must tend either to destroy or to establish our intellectual health. We should never regard reading in the light of a mere amusement; we should regard it as an important element in our internal progress. We should always read with an object; we should always connect one book with another, so as to bear on that object; and we should always link every such object with the primary object of our entire career, the augmentation of our mental stature, of our moral worth, and of the harmony, directness, vigor and emancipation of our capacities. We should not take up a book because we wish to cast a few idle hours with a prodigal levity into the gulph of time; but because we wish to make one step nearer a grander development of mind and character. Reading, in the manner and with the purpose I am recommending, we shall be astonished to find how much more we know well, than in the days of our epicurean indulgence in printed frivolities, and how much we have risen above those whom that indulgence still seduces. Exercising self-denial in books, we should likewise learn to exercise self-denial in conversation, if we are sincere in our desire to stand apart from the mob of superficialists, on whose greedy but arid brain a mingled rush of thoughts, notions, facts, and fancies fall like rain upon the sand, spoiling a shallow platitude without conferring fertility. There are few things more fatal to clearness of perception and power, and continuity of reflection, than a hankering for that small glory which is obtained from smartness, wit, or readiness in conversation. Easy talking begets easy think-

ing, and easy thinking is confused thinking; in other words, is thinking without thinking. I have known more than one friend descend into a mere gossiping machine, who, both from talents and acquirements, was fitted to tell with weight and splendour on the most stirring movements of the world. He who has stooped, for however short a period, to be the pampered orator of some trifling coterie, has the curse of debility upon him, and can never become one of the apostles of humanity. That was a wise rule of old Pythagoras, which condemned his disciples to silence for a certain number of years. Silence is the mother of thought, of thought deep, of thought strong, of thought lucid; and, as I have already said, all thought to be thought at all, must be lucid. Having acquired the discipline of self-denial in reading and in conversation, our next defence against confusion of ideas is, never failing to make one idea the basis of another. However careful we may be against the intrusion of phantoms in the garb of ideas; however well we weigh some current notion ere we admit it to our adoption; however scrupulously and critically we examine some system that has gathered around it an army of enthusiastic adherents; yet this will avail us nothing, unless we put each idea in the place that is proper to it, from its origin, its nature, its value, and its influence. Some people have confused ideas, though they have never embraced a single idea, till after the most painfully elaborate enquiry; but then they forget a labour no less essential than this enquiry, that of reducing their ideas to order. Indeed, this class of people have often more confusion of ideas than any other, precisely because their philosophic tendencies give more impetus to the collision of each idea. The same successive mode which is applied to mathematics should be applied to the arrangement of our ideas. In mathematics, every proposition depends for its truth or its falsehood on the preceding, and if the first could be proved false, all the rest would be necessarily false. It requires no unusual superiority of mind for each man to apply a similar mode to the concatenation of his ideas. It requires simply that he should retreat within himself and interrogate himself; ascertain what

is and what is not himself; what does and what does not constitute his spiritual individuality; what, that he had formerly considered to belong indispensably to this individuality is prejudice, what habit, what phantasy, what belief of belief, what notion of notion, what idea;—consume as remorselessly as the colonist does brush-wood, that large meaningless heap of rubbish which has encrusted round his soul, but which is no more a substantial part of his soul than the dew that might fall on his wings would be a substantial part of his wings, if he had the faculty of flight. Having got thus far, having swept unsparingly away whatever of extraneous covered and metamorphosed his inner manhood, he is able to see and feel himself as himself. A burden of excrescences, so large as to conceal the man, has vanished, and the man himself is again disclosed to view. His further course must be to construct a principle, all the materials of which are drawn from the pure substance of his own being, and on which all the future chain of his ideas is to hang. It signifies little how long this construction occupies; but it signifies much that it should be accomplished in the manner described, maturely, deliberately, philosophically, with no remnant of former error or former delusion. The principle once fixed in its impregnable foundation, there is for the man who has had the calm, the courage and the wisdom to fix it, no darkness, no doubt, no difficulty more. This principle is to him what the first proposition of Euclid is to the mathematician; he does not need continually to recur to it, but he grounds the first idea that he adopts after the formation of the principle on the principle; and then each new idea on its predecessor. Exclaim not that the plan which I have exhibited for the creation of an instrument which may serve alike as a standard for testing the truth of ideas, and as a means for binding them in a regular series;—exclaim not that this plan is long, laborious, in its entire realization impracticable. We are all philosophers when we choose to be so; if we are not all capable of philosophic range and philosophic discovery, we are all capable of philosophic method, and it is this alone that I have been offering to your attention, and urging on your adoption.

To those who are incredulous on this point, or who, though not incredulous, are too indolent to apply the plan stated, there is another guide in the midst of jarring opinions, another preservative against confusion of ideas. It is commonly supposed that Will, the grand energetic agent in the department of human duty, is altogether excluded from the department of human knowledge. This supposition shows an utter ignorance both of will and of knowledge. Surely we must always have the same power of withholding our assent from any statement, till we ascertain whether it is true, as we have of withholding our exertion from any course of action, till we ascertain whether it is right. For if we had not this power, we should be compelled to adopt indiscriminately and undiscerningly every statement whatever; and we are all aware that this is not the case. Confusion of ideas, then, must as often result from feebleness or misdirection of will, as impropriety of conduct originates in the same cause. And if we can educate will so as to grow better men, we can likewise educate it so as to grow clearer thinkers. Let us as uniformly, therefore, view will in connection with knowledge as in connection with duty. When any thing pretending to be an idea claims admission into our mind, let us distinctly see what the process must be by which the claim is to be granted or refused. We can employ our will to reject the pretending idea without examination, which is prejudice, or to admit it without examination, which is credulity. But we can also employ our will to place this claimant before the court of enquiry, and to reject or to admit the claim as our unbiassed judgment may decide. Adopted after partial examination, or before the fullest examination, it is no more a part of our knowledge than if it were adopted without any examination. It is simply and solely a recognition. And to call a thing known when it is merely a thing recognised, would be as absurd as to claim a tree as our own on which we had cut our initials in wandering through a wood. He who keeps carefully and constantly before him the value of will, in knowledge as in duty, and the essential difference between knowledge and recognition, on which I can-

not sufficiently insist, and who never substitutes recognition for knowledge, which is so generally done, needs little fear falling under the bewildering, debilitating rule of the confusion of ideas.

I have confined myself to two illustrations of my subject, not because I wish you to regard them as the only evils flowing from the recent diffusion of knowledge, but because I wish to fix your attention on what I deemed most likely to interest and to benefit you. I am the friend of education in the widest, noblest sense of that word, to which I can raise my thoughts and extend my sympathies. But I am the opponent of a materialism which dismembers man, and makes him the slave of physical science; and I am the opponent of a mental confusion which is so fatal to mental vigour and to the peace, the harmony, and the happiness, which depend as much on the just balance, the order, the direction of our spiritual powers, as on the proper discharge of our social obligations. I may have spoken harshly in the course of my remarks, as I am perhaps rather too apt to do, but I am earnest, and, for the sake of my earnestness, you will pardon my severity.

MONTHLY RECORD.

July 1. 1842.

Coseley Unitarian Congregation.—On Tuesday, May 3., the annual Tea Meeting of the Coseley Unitarian Congregation was held, and gave all the satisfaction to the friends of liberal religious feeling they could reasonably desire. About 350 persons sat down in the Old Meeting House to tea and cakes; and belonging, as they did, to different congregations in Coseley and the neighbourhood, presented a beautiful association of persons of separating creeds, but of uniting principles of heart and soul. The profits of this annual festival are set apart by the congregation for cases of distress which may require prompt relief. Sixty families, or individuals, have been relieved during the past year; but only ten of them were any way connected with the congregation.

The meeting was rendered interesting by being the first since the Rev. J. F. Manderson took charge as minister of the

congregation. He was most cordially welcomed by every one present. It is the hope of the friends of our benevolent religion, that his early success in reconciling parties, and enlarging the congregation, may gain for him the same esteem he secured to himself in Newcastle-under-Lyme during the years he was minister there, and which he bore with him to Coseley.

After tea, the meeting was addressed by the Revds. Mr Manderson, the chairman, D. Wright, Calvinist Baptist minister, and William M'Kean of Walsall. Singing by the choir, and prayer by Mr M'Kean, in which the whole congregation heartily joined, concluded this feast of love.

Unitarian Church, New Hall Hill, Birmingham.—On Sunday, May 8, two sermons were preached by the Rev. William M'Kean of Walsall, in the above-named place, in aid of the Sunday School. After the services, £17 : 2 : 4 was collected at the doors.

At the close of the afternoon service, the congregation, teachers, and friends, took tea together in the large schoolroom. About 170 persons were present.

After tea, Mr Thomas Prime having been called to the chair, briefly, but feelingly, remarked on the gratification the teachers must feel, after the exertions of the past year, to be met by so many friends who sympathized with them in their labours, and felt anxious to encourage them in the good work, which their own conduct proved they had so much at heart; and made some good exhortations and useful suggestions, relative to the course he trusted they would pursue; and the beneficial results that he thought must ensue to the town, from a consistent and persevering demeanour in their present engagements with the society.

Reports were received from the superintendents of the Male and Female Sunday Schools, which were truly gratifying; there being about four hundred pupils, including both sexes, many of whom are adults; and some interesting facts were mentioned during the evening, of parents of families offering themselves for admission into the schools; and one instance of an adult female, who preferred subscribing to the school, and mixing with the adults therein, to getting instruction otherwise, although she could afford to pay for it. She said that she liked much the manner of instruction; and having a business and a family, she could not conveniently get that necessary instruction for keeping her accounts, &c., on other days which she was so much at a loss for. The reports also shewed the energy which was increasing in the schools, from the union of many of the younger teachers, meeting together as

they did for mutual improvement, in various classes, during the week, and that a spirit of union and good will was manifest, which gave a cheering hope for the future. Also, that there were evening classes established for the pupils who chose to avail themselves of them, contributing from a penny to two-pence per week each to defray the expenses, and which classes were superintended by the Sunday school teachers.

The following resolutions and sentiments were severally responded to, and unanimously adopted:—

"That the best thanks of the meeting be presented to the Rev. W. M'Kean for the two excellent discourses delivered by him to-day in behalf of the schools; and that the present opportunity be taken to express the society's acknowledgments of the indefatigable and useful labours of their Rev. friend in the cause of education and religion, since his residence in the neighbourhood.

"The universal education of the people; and may every religious congregation use its efforts in supplying this need, for which the government of the country have been looked to in vain.

"That this meeting recommends the Sunday School Committee to make arrangements for the delivery of occasional courses of simple lectures in the large room, on literary and scientific subjects, to which the schools and congregation may be admitted by ticket. The chief end in view being the general education of the rising generation; and, at the same time, to keep up a spirit of intelligence, and a united effort for knowledge and virtue throughout the society.

"That the thanks of the meeting be given to Mr Hughes for the attention he has given to the schools, in teaching them to sing; and to the choir for their valuable services on this occasion."

The meeting was addressed on the various subjects suggested in the above resolutions in the following order;—by Messrs John Lloyd, John Green, Charles Crick, Charters, J. Gargory, Rev. W. M'Kean, Messrs G. Simmons and E. Bill, T. Eyre Lee, Esq. Messrs James Gittins, J. Corbell, S. Suter, M. Green, George Fourber, and Josiah Wollaston. The proceedings commenced with singing a hymn, and ended with singing and prayer. The party broke up about nine o'clock, feeling conscious of having spent the Sunday evening in a useful, religious, and happy manner; and the opinion generally prevailed that it was much better to have divine service on such occasions in the afternoon, and to take tea together after, and to join in such a happy evening's recreation, in exchange of sentiments and mutual encouragement, than to have the service in the evening.

MATTHIAS GREEN.

CONGREGATIONAL TESTIMONY OF RESPECT TO THE REV. W. J. ODGERS, PLYMOUTH.—Friday, May 13, being the 10th anniversary of the day on which the Unitarian Chapel, Norley Street, was opened, and on which Mr Odgers commenced his labours in this town, a meeting of his congregation and other Friends took place in the Hall of the Mechanics' Institute, for the purpose of presenting to him a very elegant Silver Tea Service, with spoons, forks, &c., as a Testimonial of their respect for his character, and gratitude for his services. On a table, in the centre of the Hall, tastefully decorated with flowers, the Tea Service was placed, where it could be seen by all who entered. Soon after 7 o'clock in the evening, a very numerous party had assembled, all apparently much gratified at the occasion on which they met, and their pleasure was shared in no small degree by the children belonging to the Sunday Schools, who occupied a portion of the gallery.

John Norman, Esq., of Devonport, was unanimously called on to preside; and as soon as he had taken the chair, the choir commenced singing an anthem taken from the 133d Psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity." Mr Norman then addressed the meeting, stating the object for which they had assembled, and the high gratification he felt in being called on to occupy the chair on such an occasion.

N. Downe, Esq. of Stoke, then proposed a resolution, which was seconded by Charles Howe, Esq., "that John Bayly, Esq. be requested, in the name of the meeting, to present the Testimonial to Mr Odgers."

The resolution having received the unanimous approval of those assembled, Mr John Bayly, in an appropriate address, presented the Testimonial. The following is a copy of the inscription:—

THE REVEREND W. J. ODGERS,
A Christian Minister,
Living and reigning in the hearts of his congregation,
Is this day requested to accept,
As a token of their Respect and Esteem,
A TEA SERVICE OF PLATE,
With spoons suited thereto, and a few other useful articles of Plate,
accompanied with the sincerest wish of his congregation for a life of happiness and comfort in the field of Unitarian usefulness.

Plymouth, May 13. 1842.

Mr John Brown, the superintendent of the Boys Sunday School, then presented to Mr Odgers an offering from the

Children of the Sunday School, expressive of their gratitude for the instruction thay had received.

The Rev. W. J. Odgers then rose to acknowledge this splendid and gratifying testimonial. He said that he could very inadequately express what he felt, for that if he could be there in the midst of so many friends, on such an anniversary, and for such a purpose—if he could listen to so many unequivocal expressions of friendship, as he had heard since he had entered that room, and yet not feel, and that most intensely, he should be utterly unworthy the esteem of those by whom he was surrounded. He had come among them ten years ago, young, inexperienced, and a stranger; but had then had the pleasure of receiving a unanimous invitation to become their pastor. In reviewing his labours during the ten years that had passed away, he could not fail to see many things which called for humiliation and regret; yet he should be insensible and ungrateful indeed, if he did not at the same time perceive abundant reason why he should "*thank God and take courage.*' He rejoiced to believe that something had been done to spread a knowledge of the *real* sentiments of Unitarian Christians among those who, through ignorance or prejudice, had reproached and condemned them as enemies of Christ and his gospel. He trusted that something had been done to show that they were, at least, able to "*give a reason for the hope that was in them,*" and that they *sincerely* adopted the principles they professed. And he hoped that something also had been done to extend the knowledge, the spirit, and the influence of the gospel of Christ in their own minds and hearts. In what had been accomplished he thankfully acknowledged the goodness of that Being without whose blessing they might sow and water in vain. He then referred to the Sunday-schools, and other institutions connected with the congregation, expressed his heart-felt gratitude for the kindness, assistance, and encouragement which he had received from those whose spiritual improvement he had laboured to promote, and especially for the elegant and enduring token of their friendship which had just been presented to him, and concluded by assuring them that it was his earnest desire and prayer that they might all enjoy those blessings which it peculiarly became a Christian pastor to supplicate at the throne of grace on behalf of his congregation.

A. B. Johns, Esq., of Northhill, then proposed a vote of thanks to the Committee of Ladies, for their very efficient and persevering exertions in accomplishing the object which had brought them together. This motion was seconded by James Downe, Esq., and responded to by Mr Hoppen, on behalf of the committee.

It was then propoed by E. Downe, Esq., and seconded by Joseph Pridham, Esq., that the best thanks of the meeting be presented to Isaac Nichols, Esq., for the trouble he had taken and the taste he had displayed in the purchase of the testimonial. Mr Nichols acknowledged the compliment in an excellent and appropriate speech; after which a resolution was moved by Mr C. Boolds, and seconded by Mr John Bayly, expressive of the pleasure felt by the Plymouth congregation at seeing with them on this occasion several friends from Devonport and Tavistock. This was responded to by the Rev. W. Evans, of Tavistock.

The Rev. W. J. Odgers then proposed a vote of thanks to the Chairman, which was carried by acclamation. The choir then sang "Lord dismiss us with thy blessing," and the meeting separated about half-past nine o'clock. All who were present appeared to have been exceedingly gratified at the proceedings of the evening, which, no doubt, will long be remembered with pleasure by the Unitarian Christians of this town.

Address to the Children of a Unitarian Sunday School, by their Minister.—My dear Children,—I take advantage of the Annual Examination and distribution of your Prizes for good conduct, to offer you a few words of plain and affectionate advice, trusting that the deep interest I take in your welfare will lead you to listen to them with seriousness and attention. Since last I addressed you on a similar occasion, you know from mournful experience that much sickness and mortality have prevailed in your neighbourhood; and your eyes, as you look round upon the countenances of your schoolfellows, can perceive vacancies occasioned by the death of those who at your last annual meeting were as young, as vigorous, and as healthful as yourselves. Let the cherished remembrance of your departed companions, whilst it fills you with a sentiment of pensive sorrow, which even the most thoughtless among you must sometimes feel, quicken your desire to profit by every means of improvement that is afforded you, and be a motive for giving me at the present time a more than usual degree of your attention. The death of those who are in the bloom of youth, touches a chord of sympathy in every human being, and should make us all pause and meditate in the midst of our career; but on you, who were wont to assemble under the same roof, and to share the same instructions, is it more peculiarly incumbent to take the solemn warning to your hearts, and to be careful that your prolonged years should be more and more devoted to your Maker's praise. My observations at this time will be brief, and they

will be directed to one particular branch of your duties, as I have frequently called your attention to others; and I hope I shall have other opportunities of again bringing them before you. The duties which I would now recommend, are those more immediately connected *with your attendance at the school*, which cannot but be regarded as highly important, considering the relation in which you stand to us as pupils, and the responsibility we feel as your instructors, that you should fullyavail yourselves of all the means of instruction here afforded you.

And, in the first place, let me particularly exhort you to conduct yourselves *with great propriety and decorum in the house of God.* A seriousness of spirit when engaged in religious services, is absolutely requisite in those who would profit by the holy exercises of their Father's house. It is moreover a duty you owe to your fellow worshippers not to disturb by your restlessness and inattention, their feelings of devotion. But a still higher motive, and one of which I hope you all feel the importance, is, that you are then uniting in the service of Him who looketh at the heart, and who will not accept the hypocritical offering of the lips, while that heart is far from him. "Reverence my sanctuary" is his express command; and the apostle says, that, to serve God acceptably, it must be with reverence and godly fear. There is one mode of fixing your attention during a portion of the service, which I am glad to find has been adopted by the elder ones among you, viz. that of giving an account to your teachers of the discourses you hear on the Lord's day, a practice which is well deserving of your continuance, as it will have the happy effect, not only of imprinting more deeply the important truths of religion on your hearts, but also of greatly improving the powers of your mind; for the habit of paying close attention to any one subject will be readily transferred to others, and this will promote the general improvement of your understanding, at the same time that I trust you will be acquiring that heavenly knowledge which, by the blessing of God, will be "your joy and rejoicing," your guide and solace through life.

The great and good Dr Priestley tells us, that it was his custom when a boy "to recollect as much as he could of the sermons he heard, and to commit it to writing;" and the practice was invaluable to him, as not only adding to his knowledge, but improving his habits of attention and composition; and I believe that even the youngest children before me may profit much more by the sermon than they generally do, if they would only try to remember all that they can, and be perfectly quiet and attentive during the service.

Another topic to which I would advert, and which is some-

what akin to that on which I have been speaking, is the duty of *conducting yourselves with proper respect to your instructors.* Civil and respectful manners are due to every one as a branch of the great duty of Christian benevolence, which enjoins us "to do unto others as we would they should do unto us;" but it is peculiarly graceful and becoming from the young to the old, from the scholar to the teacher. The law of love prescribed by the Saviour should ever be upon our lips, and rule in our hearts; and the apostle exhorts "to be courteous," and charges those under authority "not to answer again." Your kind instructors put themselves often to great personal inconvenience to promote your improvement. They can have no other motive than your welfare and happiness, and the least you can do is to love them in return, and to endeavour to repay their kindness by diligence, and cheerful attention to their wishes. Never let any angry or petulant reply escape from your lips, nor a complaining spirit lodge in your bosoms. Prompt obedience to your teachers you will find contribute much to the good order, discipline, and comfort of your school. Trust me, it is no mark of meanness or servility to pay proper respect and deference to those who are your superiors in years or wisdom. There is a homage due to superior knowledge, especially when combined with gentleness and affection, which every well-regulated mind delights to pay, and a portion of which all persons may in time hope to receive, if they do not by conceit and insubordination in youth incapacitate themselves for acquiring that wisdom and virtue which can never be attained without humility and self-control.

The observations which I have hitherto made are applicable to you all, and their truth and importance will, I trust, be appreciated by all; but among those I am addressing, there are probably some of our elder pupils who may soon be leaving our schools, to enter on the busy scenes of life. I cannot expect that I shall much longer have the pleasure of retaining you all under my own eye, and be able to offer you advice freely as I have done during your tender and growing years. Your beloved teachers and myself will shortly be relaxing that hold over you which we have hitherto possessed. You will depart from us to mingle in that larger world of which you have often heard, and in which you will soon be surrounded by other cares and other ties. Yet, when you have left the school, sacred to your earliest religious impressions, do not forget the warm interest taken in you by your teachers. Do not forget the voice of love that has so often pointed out to you the path of duty. Above all, do not forget the plain and simple yet elevating truths you have been taught here.

They have hitherto afforded you the nourishment which has sustained your spiritual life. They will ever be found replete with joy, and solace, and encouragement, and I trust are profitable "for doctrine, for reproof, for correction, for instruction in righteousness." Carry into all your intercourse with the world a supreme regard to the will of God, and an inviolable attachment to truth. Make the high resolve that you will be religious characters,—that you will love your Maker with all the depth of your young hearts' affections. Lay it down as the first axiom of your life "to be useful;" and as you have received precious advantages of instruction yourselves, be careful that the fruit of those instructions shall be reaped by others. You will be at no loss to discover those whom you may benefit and bless, if your hearts are really bent on finding a sphere of usefulness. Copy your blessed Saviour, who from early dawn to evening's shade spent his life in doing good, and you must be happy. Such sentiments and conduct will bear you up under all the trials to which you may be exposed, and they will open to you a pure fountain of peaceful enjoyment, whose springs are inexhaustible.

I can hardly suppose, that, amidst the diversities of religious opinions, and the temptations of various kinds by which you will be assailed, that you will all remain connected with the body of Christians in which you have been educated. I cannot say that I do not wish it. I should do injustice to the value I set on my own religious sentiments if I were to tell you that I do not sincerely desire it, for I think them calculated, if you permit them to have their proper influence over you, to make you holier and better, and happier than any other form of religious belief. The views of Christianity more generally entertained may have the power, by those high-wrought representations which appear to us to be unscriptural, more strongly to excite your emotions, but they sometimes place you on the heights of Pisgah, and anon they sink you in the lowest depths of despondency. They will never give you that calm, and sweet, and permanent satisfaction which the pure and simple doctrines of Christ, unclouded by speculations of men, and shining in their own native lustre, afford; and they will not satisfy alike your judgments and affections, nor bring all the powers of your nature into that harmony with themselves and Providence, and the world around you, which shall enable you to answer the true ends of your being, and to derive that full benefit from your abode on earth which God intended his blessed gospel, his last best gift to man, should impart. I cannot but say, therefore, that I shall be happy to find you always remaining attached to the religious communion in which you have been brought up, that those who have aided with me

in your instruction may have the satisfaction of seeing you walk in the "truth as it is in Jesus," and adorning your religious profession by the purity of your faith as well as by the holiness of your lives. And if hereafter your instructors can be of any service to you, by advice or assistance of any kind, it will be a real pleasure to us to afford it, and to aid in the further acquisition of your knowledge, or the promotion of your moral and religious improvement, as far as lies in our power. You will never find more sincere or more faithful friends than the instructors of your youth. They have watched over the opening bud, and they must feel a deeper interest than any others can do in the expansion and perfection of the flower. It may perhaps be deemed necessary, or excusable under certain circumstances, for young persons to leave the "guides of their youth;" but believe me, there cannot be a purer satisfaction than to preserve unbroken through life those early religious attachments which were formed in the house of God, and to cherish and cement those friendships, the loss of which in after years we seek, and often seek in vain, to supply.

If, however, in the course of Providence, any of you should be removed to a distance from us, and should be compelled by circumstances, over which you appear to have no control, to have little or no intercourse with your early friends, let us always hear of your maintaining a character of high and unbending integrity, and loving God as your best friend, as hating sin as your worst enemy, and as doing credit by the whole of your conduct and conversation to that system of Christian instruction under which you have been trained. And let us hope, that after the separations and trials of this world are over, when every other possession except piety and virtue shall be of little worth, we may all, teachers and taught, meet together in that high world of peace, and love, and joy, prepared for those who have followed with willing though with but too faltering steps, their once suffering and now exalted Master.—E. K.

Removals and Settlements of Ministers.—Rev. William Maccall, from Moor Lane, Bolton, to Crediton, Devonshire.

Rev. John Wright from Lynn to Sunderland. On leaving Lynn, a testimonial of respect was presented to him for his faithful services during the six years he resided in that town.

Rev. M. C. Gascoigne of Guernsey to Topsham, Devonshire. Mr J. H. Martin, one of the members of the congregation at Guernsey, has undertaken to conduct the services.

Rev. G. Hoad, of Battle, to Thorne and Staineforth, Yorkshire.

Rev. W. James of Bridgewater, as colleague with the Rev. G. Armstrong, Bristol.

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WHAT IS UNIVERSAL HISTORY, AND WITH WHAT VIEW SHOULD IT BE STUDIED?

AN INTRODUCTORY LECTURE TO A COURSE ON HISTORY DELIVERED AT JENA IN 1789.

By FRIEDRICH SCHILLER.

(Translated from the German.)

(*Concluded from page 303.*)

THE discoveries which our European voyagers have made in far seas and on distant shores, present a spectacle as instructive as it is entertaining. They shew us nations, which are placed about us in all different degrees of civilization, and which, like children of different ages about a grown man, remind us of what we have been, and out of what we have become such as we are. A wise hand appears in the reservation of these rude races, till such time as we should have made sufficient progress in our own civilization to draw from the discovery of them a useful application to ourselves, and to restore from this mirror the lost origin of our kind. But how humiliating and deplorable is the picture which these nations present to us of our own childhood: and yet it is not the first step of civilization on which we find them; man had a yet more contemptible beginning. There we find men already formed into nations, into political bodies; but there must be an extraordinary exertion before man can be elevated to the condition of a political society.

And what are the accounts of voyagers concerning these savages? Many they found without an acquaintance with the most necessary arts, without iron, without the plough, some not even in possession of fire. Many wrestled with the wild beasts for food and shel-

ter; and among many, language had scarcely been elevated from the cry of wild animals to intelligible tones. *Here* was there not yet the simple band of marriage; *there* was there still no knowledge of property; here was the indolent soul yet unable to retain an impression which was daily re-experienced; carelessly a man saw the couch whereon he slept *to-day*, given up to the savages, because it did not occur to him that he must sleep again to-morrow. All were warring against each other, and the flesh of the conquered foe was not seldom the price of the victory. Others, who, with more of the conveniences of life, had already attained a higher step in their intellectual formation, presented a hideous picture of servitude and despotism. Yonder might be seen an African despot bartering his subjects for a mouthful of brandy; here they were butchered upon his grave, in order to be of service to him in the world below. There bends devout simplicity before a ridiculous Fetish, and here before a hideous monster; man paints himself in his gods. And if there he is bowed down by slavery, stupidity, and superstition, here he is equally wretched from the other extreme of lawless freedom. Ever on the alert for attack and defence, starting at every noise, the savage strains his timid ear in the desert; everything new he calls a foe, and woe to the stranger whom the tempest casts upon his shores! No cheering hearth shall blaze for him, no generous hospitality shall delight his heart. But even in those places where man has risen from a suspicious solitude to sociality, from want to luxury, from fear to enjoyment,—how strange and monstrous does he appear in our eyes! His rude taste seeks gaiety in delirium, beauty in distortion, fame in exaggeration; in us his virtue itself awakens horror, and what he calls his highest happiness can excite only disgust or pity.

In such a state as this were we. Eighteen hundred years ago Cæsar and Tacitus found us but little better.

What are we now? Let me for a moment turn your attention to the age in which we live, to the present state of the world which we inhabit.

By man's industry it has been tilled, and by his perseverance and skill has the resisting soil been overcome.

At one place he has gained land from the sea, and at another spread streams over the parched land. Seasons and zones has man mingled together, and defended against his surly sky the tender plants of the East. Europe has he borne to the West Indies and the South Sea, and Asia in turn he has transferred to Europe. A serene heaven now smiles over the forests of Germany, which the strong hand of man has cleared and thrown open to the sunbeam, and Asia's grapes are mirrored in the waves of the Rhine. On its banks rise populous cities, which swarm with bustling lives of enjoyment and labour. Here we find men in the peaceful possession of their gains, and he, whom formerly the vicinity of one man would have robbed of his slumbers, is now secure amid a million. That equality which he lost from his entrance into society, he has regained by wise legislation. From the blind force of chance and necessity he has saved himself, by taking refuge under the milder dominion of compacts, and secured for himself the nobler freedom of men, by resigning that of the beasts of prey. By a beneficent arrangement, his cares and labours have been divided and portioned out; no longer now does absolute want drive him to the ploughshare; now no enemy hurries him from the plough to the battle-field, to defend his fatherland and his home. With the peasant's hand he fills his barns, with the warrior's sword he guards his country. Law watches over his property,—and the invaluable right remains to him to choose his employment himself.

How many have been the creations of art; how many the wonders of industry; what light has been thrown on all the fields of knowledge, since man has ceased to consume his strength uselessly and lamentably in self-defence; since he has had it in his power to satisfy the claims of want, if not to escape it entirely; since he has worked out for himself the inestimable privilege freely to command his abilities, and to follow the call of his genius! What busy activity has been every where at work, since multiplying wants have given new wings to invention, and new space for industry! The barriers of hostile selfishness, which separated states and nations, are broken down. A band

of world-citizenship now binds together all thinking heads, and all the light of his own century can now shine upon the spirit of a new Galileo or Erasmus.

Since laws were brought down to the weaknesses of man, man also, on his part, has endeavoured to come up to the standard of the laws. With them he became more humane, with them he became less savage; and as barbarous punishments began to be forgotten, barbarous crimes also followed them into oblivion. It is a mighty step towards improvement, that laws are virtuous, though men are not yet so. Where compulsory duties cease to have a hold on man, there morals take him up; and the laws of decency and honour now keep many in check, whom no punishment terrifies, and no conscience bridles.

True it is, that many remains of the barbarism of past times have intruded themselves even on the present, the progeny of chance and violence, which the age of reason ought not to perpetuate. But how much fitness has the understanding of man given to this barbarous legacy of the old and middle ages? How innoxious, how useful even, has he often made what he dared not as yet to abolish? On the rude ground of the feodal anarchy has Germany built her system of political and ecclesiastical freedom. The reflection of the Roman Empire,* which was preserved on this side of the Appenines, accomplished for the world at present existing infinitely greater good than did its terrible prototype in old Rome; for it holds together through union a useful political system, while the other compressed the most active powers of man into a slavish uniformity. Even our religion, disfigured as it is through the faithless hands which have transmitted it to us—who can avoid recognizing in it the ennobling influence of a better philosophy? Our Leibnitzes and Lockes have deserved as well of the doctrine and morality of Christianity, as the pencil of a Raphael and Corregio of the sacred history.

* Alluding to the "Holy Roman German Empire," the designation of Germany in the middle ages. The emperors were crowned at Rome, to which fact reference is made in a succeeding part of the lecture.—Tr.

Let us look, finally, at our states;—with what intimacy, with what art, are they knit together! How much more permanently are they allied by the beneficent sway of necessity, than formerly by the most solemn compacts? A constant warlike attitude now maintains peace, and the self-interest of the one state causes it to watch over the well-being of the other. The European states seem transformed into a great family. The members of that family may shew spite, but it is to be hoped they will no longer tear one another to pieces.

What a contrast! Who, in the refined European of the 18th century, would look for nothing more than the improved brother of the modern Canadian, of the ancient Celt? All this skill, art, and observation,—all these creations of reason have taken root and been developed in mankind in the space of a few thousand years,—all these wonders of art, these giant works of industry, have been elicited from him in this space of time. What waked those to life, what evolved these? Through what states did man pass in ascending from that extreme to this extreme, from the unsocial dweller in caves to the richly endowed thinker, to the accomplished man of the world? Universal history answers this question.

Such is the immeasurable change which presents itself to our view in the same nation, in the same district, if we look at it in different periods of its history! Not less striking is the difference which our species presents at the same period, but in different lands. What diversity in customs, institutions, morals! Let us cast our eyes over mankind in that small region of Europe, and what sudden changes from darkness to light, from anarchy to order, from happiness to misery! On the Thames, free, and owing to himself his freedom; here unconquerable among his mountains, yonder among his canals and morasses. On the Vistula, powerless and miserable from his discord; beyond the Pyrennees from his inaction. Rich and happy in Amsterdam without harvest; poor and unhappy at the uncultivated paradise of the Ebro. Here two distant nations, separated by an ocean, yet made neighbours by necessity, indus-

try, and political bands; yonder dwelling by the same stream, yet immensely apart through different forms of worship! What led Spain's might across the Atlantic into the heart of America, and not once across the Tagus and Guadiana? What raised up so many thrones in Italy and Germany, and in France caused all but one to vanish? Universal history replies to these questions.

Even that we at this moment find ourselves here together, with this degree of national culture, with this language, these manners, these political advantages, this amount of liberty of conscience, is the result perhaps, of all former occurrences; so that the whole world-history at least may be necessary, to explain this single point of time. If we were to find ourselves together as Christians, it was necessary that this religion should have been prepared for by countless revolutions, should have issued out of Judaism, and found the Roman Empire precisely as it was found, in order that with rapid conquering march Christianity might spread over the world, and at last ascend even the throne of the Cæsars. It was necessary that our rough ancestors in the Thuringian forests should have succumbed to the power of the Franks, in order that they might adopt their belief. If we were to assemble here as Protestants, it was necessary that the clergy, by means of their increasing riches, by means of the ignorance of the people, and the weakness of their rulers, should be induced to abuse their authority, and convert their spiritual power into a temporal sword. It was necessary that a Gregory and an Innocent should pour out upon society the full measure of their horrors, so that the prevailing corruption, and the crying scandal of spiritual despotism might excite a fearless Augustine monk to unfurl the standard of rebellion, and to tear asunder for the half of Europe the bands of the Roman hierarchy. It was necessary that the arms of our prince Charles V. should extort a religious amnesty, that a Gustavus Adolphus should revenge the breach of this treaty, and establish upon it a new general peace for centuries to come. If commerce and trade were to flourish, and plenty call into existence the arts of enjoyment, if the state was to honour the useful peasant, and to secure

for mankind a lasting happiness in the beneficent middle classes, the creators of all our civilization ;—it was necessary that cities should be built in Italy and Germany, to open their gates to industry, to break the chains of serfdom, to wrest the sword of justice from the hands of ignorant tyrants, and command esteem through a warlike Hanseatic league. If the confused chaos was to divide, and the opposing forces of the state to settle into a happy equilibrium, of which our present ease is the reward ; it was necessary that the Emperors of Germany should be harassed by fighting for centuries with the Papists, with their own vassals, with jealous neighbours ; that Europe should cast off its dangerous superfluity into the graves of Asia, and that the haughty feodal nobility should bleed out its seditious spirit in a murderous club-law, in imperial expeditions to Rome, and in crusades. If the human race was to wrest itself loose from the chains of ignorance in which spiritual and temporal force had held it bound ; it was necessary, that the long smothered germ of learning should break forth anew among its wildest persecutors, and that an Al-Mamun should make amends to science for the robberies, which an Omar had committed upon it. It was necessary, that the insupportable misery of barbarism should drive our ancestors from the bloody ordeal to human tribunals, and that devastating epidemics should recall the mistaken healing art to the observation of nature ; that the idle life of the monks should make a distant compensation for the present evils, which their meddling disposition created, and that the profane industry of the cloisters should preserve, till the times of printing, the scattered remnants of the Augustan age. It was necessary that the debased spirit of the northern barbarians should be elevated by Grecian and Roman models, and that learning should strike a league with the muses and graces, so as to find a way to the heart, and merit the name of a civilizer of mankind. But could Greece have produced a Thucydides, a Plato, an Aristotle, and Rome a Horace, a Cicero, a Virgil, a Livy,—had not these states attained that height of political well-being which they actually did attain ? In a word, unless all the events of their

previous history had had existence? How many inventions, discoveries, state and church revolutions, must have conduced to give increase and extension to this new, still tender germ of science and art! How many wars must have been waged, how many covenants formed, broken and formed anew, that at last Europe might be made to rest upon that principle of peace, which alone permits states, as well as their inhabitants, to turn their attention upon themselves, and collect their powers to a wise end!

Even in the ordinary circumstances of common life, we cannot avoid becoming the debtors of bygone ages; the most dissimilar periods of mankind contribute to our culture, as the remotest districts of the world to our luxury. The clothes which we wear, the spices at our tables, and the money with which we buy them; many of our most powerful medicines, and as many new instruments of our destruction, do they not presuppose a Columbus, who discovered America, a Vasco de Gama, who circumnavigated the Cape of Good Hope?

There is, then, a long chain of events stretching up from the present moment to the infancy of the human race, which hang together as cause and effect. Nothing short of an infinite intellect can review these *wholly* and *completely;* man has narrower bounds prescribed to him. I. A countless sum of these events has either found no human witnesses and observers, or has not been preserved by any characters. To this class belong all which preceded mankind, and the invention of characters. The source of all history is *tradition*, and the organ of *tradition* is *speech*. The whole epoch *before speech*, therefore, rich as it was in its consequences to the world, is lost to world history. II. But even after speech was discovered, and it thereby became possible, to express events and communicate them to posterity, this communication took place at first, by the uncertain and wandering method of *Sagas*.* Facts

* The word is here used, it will be perceived, in an extended sense, the meaning being by no means confined to the northern traditions, to which the word is generally applied.—Tr.

were transmitted from mouth to mouth, through a long series of races, and as they were passing through *media*, which were receiving and producing change, they necessarily underwent similar modifications. Continuous tradition, or oral saga, therefore, is a very inauthentic source of history; therefore all facts *before the use of writing*, may be regarded as lost to world history. III. But writing is itself not imperishable; time and chance have destroyed countless memorials of antiquity, and only a few fragments of the ancient world have descended to the times of printing. By far the greater part is lost for the history of the world, with the disclosures, which it should have given us. IV. Finally, amongst the few, which time has spared, the greater number has been perverted and disfigured, through the passion, the senselessness, or often the very genius of their narrators. Distrust awakes at the oldest historical documents, and leaves us not even in the chronicles of the present day. And if in the events even of to-day, occurring among the men with whom we live, and in the town which we inhabit, we have to examine witnesses, and disentangle, with much trouble and difficulty, the truth from their conflicting evidence; with what confidence can we enter upon the examination of nations and generations, as far removed from us by dissimilarity of manners as by centuries? The small sum of events, which remains after all these deductions, constitutes the material of history in its widest sense. What and how much of this historical material belongs now to Universal History?

Out of the entire sum of these events, the writer of general history selects those which have had a substantial, undeniable, and distinct influence on the present aspect of the world, and the condition of the passing generation. In collecting materials, therefore, for world-history, we must look to the relation of a historical *datum* to the present state of the world. World-history, it appears, springs from a commencement precisely contrary to the beginning of the world. The actual succession of events descends from the origin of things to their latest position; the universal historian ascends from the latest condition of the world towards

the origin of things. When he has thus in thought risen from the present year and century to the one immediately preceding, and has noted, among the events which this last exhibits, such as contain the solution of the following age: when he has pursued this course step by step to the beginning—not indeed of the world, for to this he has no guide, but to the origin of memorials; then he is able to return upon the path which he has made for himself, and, by the guidance of these ascertained facts, to descend again, easily and without impediment, from the origin of memorials, to the latest ages. This is the world-history which we possess, and which is to be the subject of the present lectures.

As history is dependant upon the richness or poverty of its sources, there must necessarily be just as many gaps in world-history as there are empty spaces in the transmission of memorials. However uniformly, necessarily and determinately, the changes of the world issue from one another, they will still be connected together in history in an imperfect and incidental manner. We may therefore observe a marked incongruity between the course of the world, and the course of world-history. The former we may liken to a stream flowing uninterruptedly on, of which but a wave here and there is lit up in world-history. And since, moreover, it may easily happen, that the connection of a distant event with the condition of the present time, is more easily discernible than the relation in which it stands to previous or contemporary events; it is likewise unavoidable, that events, connected in the closest manner with modern periods, should not unfrequently appear isolated in the periods to which they belong. The origin of Christianity, for example, and particularly of the Christian morality, is a fact of this kind. The Christian religion has such a manifold share in the present aspect of the world, that its appearance has become the most important event in the history of the world; but neither the age which produced it, nor the people among whom it arose, affords (from deficiency of sources) a satisfactory explanation of its appearance.

Thus would our world-history become nothing more than an aggregate of fragments, and never deserve the

name of a science. But here the philosophic intellect comes to its assistance, and, by chaining together these fragments with the links of art, elevates the aggregate into a system, to a rationally connected whole. Its guarantee for so doing lies in the uniformity and unchangeable unity of natural laws and of the soul of man; which unity is the cause, that events of the remotest antiquity recur in the most modern times, in consequence of the concurrence of similar external circumstances; and that from the latest events, therefore, which lie within the circle of our own observation, we can resolve and throw some light upon those which are lost in periods whose history is deficient. In history, as in every thing else, the method of resolving by analogy is a powerful assistance; but it must be justified by an important aim, and exercised with equal prudence and discrimination.

The mind of the philosopher cannot long be detained upon the material of world-history, before a new impulse begins to be alive within him, which strives towards harmony;—which irresistibly attracts him to assimilate all about him to his own rational nature, and to elevate every phenomenon which comes before him to the highest influence of which he is conscious—that of *thought:* As he renews more frequently, and with happier results, the attempt to connect the past with the present, so much the more is he inclined to connect, as *means* and *end*, the things which he sees holding together as *cause* and effect. One phenomenon after another begins to withdraw itself from the agency of blind chance, of lawless freedom, and to range itself as an adapted limb upon a harmoniously arranged whole (which exists, indeed, as yet, only in idea.) Soon it becomes difficult for him to persuade himself, that this series of phenomena, which, in his *imagination* assumed so much regularity and design, loses these qualities *in reality*; it becomes difficult for him to give back to the blind rule of necessity, what had begun to assume so cheerful an aspect under the borrowed light of understanding. He therefore, takes from this harmony the character of an abstraction, and plants it externally to himself in the order of things; *i. e.* he brings a rational aim into the

system of the world, and a principal of design into world-history. With this principle he again wanders through history, and tests it by every phenomenon which this great theatre presents to him. He sees it established by a thousand concurring facts, and opposed by as many others; but as long as important links are still wanting in the chain of the world's changes, as long as fate still holds back the final explanation from so many occurrences, he declares the question undetermined, and that opinion remains the victor, which affords the highest satisfaction to the understanding, and the greatest happiness to the heart.

I need scarcely remind you, that a world-history upon this plan is only to be expected in the latest periods. A premature application of this great standard might easily lead the inquirer to the attempt, to do violence to events, and so to remove farther and farther this happy epoch for the world's history, even while he wishes to hasten it on. But attention cannot too soon be turned upon this luminous and still so much neglected aspect of world-history, whereby it is connected with the highest object of all human endeavour. Already the still gaze towards this goal, though a merely possible one, must be an enlivening spur, and a sweet refreshment to the industry of the inquirer. The smallest exertion becomes important to him, if he sees himself, or even a remote successor under his guidance, on the way to solve the problem of the system of the world, and meet the Supreme Spirit in his grandest operations.

Treated in this manner, gentlemen, the study of world-history will become to you a study as captivating as it is useful. It will kindle light in your understanding, and a beneficent enthusiasm in your heart. It will remove your minds from the vulgar and narrow aspect of moral subjects, and while it opens up to your eyes the great picture of times and nations, it will amend the premature decisions of the moment, and the narrow judgments of self-love. While it accustoms man to connect himself with the whole past, and to stretch forward with his conclusions into the far future;—it hides the limits of birth and death, which enclose so narrowly and oppressively the life of man; it spreads, by an

optical deception, his short being over endless space, and loses the individual unperceived in the species.

Man changes and flees from the scene; his opinions flee and change like him:—History alone remains undisturbed on the stage, an immortal citizen of all nations and times. Like Homer's Jupiter, she looks down with equal serenity upon the bloody works of war, and on peaceful nations feeding harmlessly from the milk of their flocks. How irregularly soever the freedom of man seems to deal with the course of the world, she gazes unmoved on the distracted game: for her far-stretching glance discerns from a distance where this lawless fluctuating freedom shall be led in the bands of necessity. What she conceals from the remorseful conscience of a Gregory or a Cromwell, she hastens to reveal to mankind, "That selfish man, while he follows degraded ends, unconsciously advances the highest purposes."

No false glare can dazzle her, no prejudice of time carry her away, for she lives to see the last fate of all things. All which ceases, has been for her equally short-lived; she preserves unwithered the well-won olive-wreath, and shatters the obelisks which vanity had reared. While she discloses the fine machinery by which the still hand of Nature has been, since the beginning of the world, systematically developing the powers of man; while she accurately indicates what, in any period of time, has been won for this great plan of Nature; she restores the true standard for happiness and merit, which the ruling passion in every period would otherwise have falsified. She heals us from an overweening admiration for antiquity, and from the childish longing for past times; and by turning our attention to what we have, allows us not to wish back the extolled ages of Alexander and Augustus.

Without knowing or intending it, all former ages have exerted themselves to bring on our period of the human race. Ours are all the treasures, which industry and genius, reason and experience, have finally secured for us in the long age of the world's existence. From history you shall learn for the first time to set a value on the blessings, for which custom and uncontested

possession are so apt to make us forget to be grateful: precious costly blessings, sealed with the blood of the best and noblest, and to work out which for us the hard labour of so many generations was necessary! And which of you, who joins a clear spirit to a feeling heart, can call to mind this high obligation, without a silent wish being stirred within him, to discharge to the coming race the debt which he cannot now pay to the past? A noble longing must begin to glow in us, to contribute from our own means to the rich legacy of truth, morality, and freedom, which we received from our predecessors, and which must go down, richly increased, to our successors; and to make fast our fleeting existence to that imperishable chain, which winds itself through all races of mankind. How different soever be the destinations which await you in civil society—you can all contribute something to this! Every meritorious action is a way opened to immortality—I mean to the true immortality, where the deed lives and acts on, when it has left even the name of its originator behind it.

W. T. G.

THE CHRISTIAN MIRACLES, AND THE PLACE THEY HOLD IN THE GOSPEL EVIDENCE.

(Continued from p. 313.)

We define a miracle as something not referable to the laws of Nature. In order to apply this definition in deciding upon any specific miraculous claims, it is of course necessary that we know what the laws of Nature are. And our individual decisions will be liable to the imperfections which necessarily result from the imperfection of our individual knowledge of those laws. But this is only what happens in regard to all subjects of human inquiry. It is only saying, that the correctness of the decisions of each individual judgment will depend upon the degree of knowledge which that mind may possess. By the laws of Nature we, of course, mean (for we can mean nothing else) those laws as known or believed by ourselves. Though truth, in the abstract, be unmixed with any particle of error, yet truth, as attained by any human mind, is, and must be,

mixed with the imperfections of that mind. But we do not thence conclude that we ought not to reason at all. We could not draw even that one conclusion without reasoning; and that conclusion itself would be as liable to error (to say the least) as any other. Then our definition of miracle as that which is not referable to the laws of Nature, may be a right and useful definition, whatever mistakes any persons may make in applying it, for want of knowledge on their part as to what the laws of Nature are. And this observation only shows the great importance of making ourselves well acquainted with the laws of Nature, in order that we may judge philsophically of the pretensions of any alleged miracles.

But now let us consider how this observation bears upon the Gospel miracles. We hear it said by those who do not admit miracles to have happened: "What is a miracle to one man, is not a miracle to another, who knows how to account for it. What is a miracle to an ignorant age, is no miracle to a philosophical age. That water should become solid seemed incredible when told to an inhabitant of the torrid zone, but it is no miracle in an English winter." And by this kind of general truisms, they think they are discrediting the miracles of the Gospel. While, in fact, if such observations bear at all upon the matter, they only make the Gospel miracles the more strongly credible, when these events of a comparatively ignorant age have to be tried in the full light of modern science, and science cannot solve them even by its newly discovered agencies.

It is said, and truly, that an ignorant age ascribes to miracle what an advanced age discovers to have been parts of the then unknown economy of Nature. But the alleged miracles that become thus explainable, are chiefly such as have been produced independently of human agency, and which have been interpreted as signs of divine favour towards certain persons or undertakings. They are chiefly the wonders of the elements, especially those of the atmosphere, as thunder and lightning, and the weather generally; which were regarded very often by the ancients as portents and prodigies, but are now believed to have obeyed those same

physical laws, which still work perpetual wonders, but no miracles. But the same explanation is, to a far less extent, applicable to that class of miracles which are alleged to have been performed *by the agency of human beings*. It can only be applied to this class by showing (as in many instances of ancient miracle-working may be shown) that the persons professing to work miracles had attained a superior knowledge of the powers of Nature, and thereby predicted natural results, and gained for themselves the homage of more ignorant minds. Well, then, apply this explanation (if it can be applied) to the case of the Gospel miracles. An ignorant age, we will say, believed that when the dead came to life again at the word of Jesus, a miracle was wrought; that when he walked on the water and sank not in it, when the storm ceased to rage at his bidding, when diseases fled at his word,—he exercised a power not referable to the powers of Nature; and when he himself, after his public crucifixion and three days' burial, came again to life, and lived among his former friends for forty days, that ignorant age, for want of the key which modern science might have furnished, believed that these works of the living Christ, and this his resurrection from the dead, were effects inexplicable by natural causes. They saw nothing besides like them. And though they knew little about the laws of matter, or the laws of life, they knew that men in general could not walk upon the sea; they knew that men in general, when they died, came not again to life.

Tell us, then, philosopher of the nineteenth century, who have benefited by the successive accumulations of scientific research from that time to the present, who understand the laws of Nature so well as to refer the explanation of ancient miracles to the simple and majestic uniformity of those laws,—tell us what law of Nature you have discovered, which connects the voice of a man with submission on the part of the winds and waves? Tell us what modification of the law of gravity you have discovered, by which Christ may have been enabled to walk upon the Lake of Tiberias? Tell us what medical researches have explained those singular cures of the lame, the blind, the dumb, and the in-

sane, which an unphilosophical age needlessly ascribed to miracle? Tell us by what process of modern chemistry, by what arrangement of galvanic apparatus, you are enabled to restore life to the dead, and to sustain it when restored?

But you must tell us still more than this. You must tell us also, how it was that Jesus Christ, living in that ignorant age which you look down upon with contempt for its credulity, had become possessed of your superior knowledge of natural phenomena; how he, living in that age, had anticipated more than the philosophy of the present age; how he was enabled to do those things which your scientific skill has not yet quite enabled you to do, and which the men of his own rude age mistook for miracles?

You have not merely to account for a prevailing disposition to believe in miracles; you have also to explain the existence, on natural principles, of the things which were supposed miraculous. And if all this talk about an enlightened age explaining ancient miracles by its better acquaintance with the laws of Nature, be not quite irrelevant to the real subject, it does in effect imply, that Jesus Christ had anticipated more than even the now existing discoveries of science; that his superior acquaintance with the laws of Nature enabled him to do things which not only his ignorant countrymen mistook for miracles, but which even philosophers of the present scientific day have not been enabled to perform. To avoid conceding to him the gift of outward miracle, you invest him with scientific knowledge surpassing that of your own age, and even your own conception of the future advancements of science, and thus you ascribe to him a more extraordinary amount of scientific inspiration than has ever been ascribed to him as regards morals and religion. And even this does not solve the facts of the case.

The only escape from this conclusion, is found in disputing the reality of the alleged facts. But now the ground is changed at once. It is thus conceded that all the talk about ignorance having found miracles where science can trace natural causation, has no application whatever to the miraculous claims of the Gospel.

It is now disputed whether the facts are historically true, which, if true, can only be regarded as miraculous. There are, indeed, two distinct questions to be considered. One is, whether, the facts being admitted, they can be explained on scientific principles without resorting to miracle; the other is, whether the facts themselves are true. To the former question our remarks have been already addressed; to the latter we now turn.

It has been a very common mode of proceedure, from the time of David Hume to the present, to meet all alleged miracles with one sweeping argument against their truth; to say, in substance, that it is more likely that history should be false, than that any departure from the order of Nature should have occurred. Without seeming absolutely to deny the bare possibility of miracles; without saying in so many words, that the Author of the laws of Nature is bound never to act except by means of those laws which depend solely upon His will; this school of doubters assert that human testimony is incompetent to prove that a miracle has really happened. Without absolutely denying that it may have happened, they deny that we can have any sufficient ground for believing that it has.

My next observation, then, on the general subject of miracles, is, that they are just as fit as any other facts to be made the subjects of testimony.

Why should they not? Surely a man may describe correctly what he has seen and heard, whether he thinks that the sights and sounds were natural or supernatural. A very simple distinction is here very generally overlooked. When a witness is examined in a court of justice, you always distinguish between the *facts* for which he vouches, and the *opinions* which he expresses as to their nature, causes, or consequences. The former is admitted as "evidence;" the latter is "not evidence," except in the case of a scientific or professional man giving scientific or professional evidence. So with the narrator of any part of history, you distinguish between his testimony to facts which he professes to have ascertained, and his expressed opinion respecting the causes, connections, or dependencies of those facts.

Then, if he narrates what we call miraculous facts, his testimony, properly so called, is given to the facts alone, and it is we that draw the inference as to their miraculous nature. If he has already drawn the same inference while narrating, this makes no real difference to us. His narrative is evidence, his inference is not. We must examine his narrative, and draw our own inference. His testimony, properly so called, does not directly reach the question of miraculous causation. He does but certify to us facts which addressed themselves to his own observation, of such a kind that we, in receiving his facts, account for them (as he did) by believing them to have been miraculous. The testimony to the facts is his; the inference to their cause is ours, when we have first sifted the testimony.

An evangelist very circumstantially tells us, that, at the command of Jesus Christ, Lazarus came forth alive from the tomb when he had been dead and buried four days, and that Lazarus was still living in the bosom of his family on certain subsequent occasions. Now these are facts which men's senses were able to decide, whatever their reasoning faculties might infer respecting their cause. The senses of sight, hearing, touch, told in the case of Lazarus, just as in any other case, when the sickness had resulted in death, and when death was followed by burial. The senses told men whether they heard Christ speak, and saw the same Lazarus come forth living from the tomb, and whether they afterwards met him, talked with him, and ate with him. These are all questions of fact, to be decided by men's ordinary senses. And if credible witnesses have recorded these facts in this sequence, it is not because those witnesses have also ascribed the restoration of Lazarus to miracle, that we believe it to have been miraculous; but, because, taking their facts into our own consideration, we can give no other explanation than that on which they rested. If, from the narrative of the facts, with all reasonable allowance for partial misapprehension of some of the facts, we were not satisfied that any extraordinary cause was required to account for the facts, we should in that case receive their facts in the main, but without adopting their opinion as to

the cause. The subject of their testimony, I repeat, is not the miracle itself, but the visible, audible, tangible facts, which they ascribed to miracle, and which, if we cannot explain them otherwise, we are bound also to ascribe to miracle. And their testimony to such facts as their senses were perfectly able to discern, must be judged according to the same principles on which we examine all historical testimony whatever. It must not be rejected as soon as it seems to imply the existence of causes which we do not choose to believe in. We must cross-examine our witnesses, and so establish, or modify, or refute their facts; and when the facts are ascertained, account for them as we best can.

I think it unnecessary to argue more pointedly in favour of the *possibility* of miracles. But it may not be superfluous to dwell a little on the probability, the likelihood, the appropriateness and harmony, of their appointment, as making part of a revelation from God. The Christian miracles, like all other supernatural pretensions, are looked upon by scientific men with increasing incredulity, or are scrutinized with more rigid inquiry, as the increasing study of the laws of God in Nature and Providence deepens the conviction of their prevailing, if not absolute, uniformity. It is natural and inevitable that this presumption against the truth of all miracles should exist co-extensively with the pursuit of natural science. It is right that it should lead to a rigid scrutiny of the evidences on which all alleged miracles rest. It is only wrong that this presumption of their improbability should ever be taken as decisive of their impossibility, and that the peremptory rejection of unexamined questions should ever be deemed characteristic of the philosopher.

Even among those who, while acknowledging and admiring the uniformity of Nature's laws, have seen reason to admit the evidence of occasional miracles for the promotion of the special purposes of Providence, I believe there is still often a lurking difficulty and doubt, which shows that their religious convictions are not thoroughly in harmony with their scientific ones. The miraculous in the history of Christianity is believed by them, through the impossibility of separating it from

the faith and morals of the Gospel, and through the resistless claims which they feel these spiritual evidences of the Gospel to possess upon their reception. Yet still they feel as though the added miraculous were a mere excrescence to their faith, which does not thoroughly harmonize and amalgamate with it. They love and believe the Gospel—they cannot avoid doing so—for its faith, its morals, and its living Exemplar of human duty and hope; and because miracles are inseparably connected with this their heart's religion, they admit them as its necessary adjuncts. But they do not admit them heartily. They feel a sort of mental repulsion here, very unlike the spiritual attraction which they confess towards the other parts of Christianity. They almost fear to compromise their character as men of science, by broadly maintaining the supernatural pretensions of the Gospel; and they would fain have it, if they could, in its precepts and hopes, so congenial to the moral nature of man, without its conjoined miraculous pretensions, so difficult to reconcile with the scientific convictions uppermost in their understandings.

I believe this to be the state of many reasoning and earnest Christians. It is a natural, a necessary result of our increasing knowledge of the beautiful order of God's creation. It is a state of mind with which I most earnestly sympathise wherever I find it, as I often do find it, in good and earnest, thinking, and religious persons. It is to minds of that order, and in that state, that I would especially submit here a few thoughts on the intrinsic probability of the Gospel miracles, and on their essential harmony with the standing miracles of God in Nature.

Miracles are too constantly set in opposition to the laws of Nature. They are too prevailingly regarded as inconsistent with, and even contrary to, the great and unquestionable operations of God in the laws of matter and mind. Hence their peremptory rejection by the mere material philosopher; and hence their half-doubting, half-ashamed, advocacy by many a scientific minded Christian.

But how are they inconsistent with Nature? How are they opposed to the laws of God in the universe?

We suppose a miracle to be something which those laws are inadequate to produce ; something, therefore, which, if produced, we necessarily infer to have been caused by an additional, a special, though unexplained agency. Not that any of those standing laws are revoked ; but that other, mightier agencies are introduced. One law of Nature, we perpetually find, controls, modifies, or supersedes the action of another ; but without revoking, without annihilating, the agency thus overruled ; without contradicting its uniformity. The uniformity of each remains, but its action is differently combined. Then why may not a special and unexplained cause supersede, in like manner, an ordinary and understood agency, without being incompatible with it, without that other agency being annihilated? Another cause being introduced, while all act uniformly, the result of the new combination is different.

We must ascend a step higher to see the essential consistency of these various agencies. We must ascend till we can take into view the DESIGN. For all causes are in the hand of God, whether natural or supernatural. And the natural causes are ordained for some ultimate design ; the supernatural, too, if ordained, have a design. With design for the general good, one law of nature is made to control or modify the operation of another ; and if we can perceive design, wise and gracious design, in the occasional modification or control of those general laws, by special and unexplained agency, we shall perceive the harmony of the miraculous with the natural in the one design common to both.

The essential, all-comprehensive, analogy between the standing marvels of Nature and Providence, and the special miracles of Christianity, is to be found in the design common to both classes. In the one class, as in the other, we do not hesitate to say, that the design of the great Maker and Ruler is the good of his creatures. And, as man is the masterpiece of creation, in this world at least,—a being endowed with powers such as constitute him the child and image of God,—we doubt not that the mental and moral education of this highly endowed being is the leading design of God

in the order of things which he has constituted around us.

Ask, then, why the Deity has ordained those general laws of Nature, which are so majestically uniform, as to lead many who study them to doubt whether they ever can be broken; and what possible answer can we give except this, that God hath ordained the uniformity of Nature, in order that beings endowed with intelligence may have that on which to exercise their characteristic faculties. Of what use were human reason, if the government of God were carried on without order or regularity? If the properties of objects were continually changing, and causes and effects had no constant and calculable connection? To the Omnipotent we cannot suppose it necessary, in any sense of that term, to adopt this prevailing uniformity of action. But to man, who is called upon to put forth his faculties in connection with all these powers and agencies of Nature round him, it is of the first importance that their operation be uniform, so that he may be encouraged to investigate the fixed properties of all things with which he stands connected, and to direct his own actions, in full reliance upon their ascertained nature and uses. This is essential to his education, alike intellectually and morally.

Then the reason why we suppose the Deity to have ordained this prevailing uniformity, is the very reason why we believe Him to have exhibited also a very rare departure from it. Still for the same great design, that of human good, for which the order and regularity of the system with which man stands connected, is ordained; in pursuance of the same great design, the miraculous in the Gospel history was ordained also: for man's spiritual education. Ascend to the design, and you perceive the analogy. "There is a diversity of operations, but it is the same God that worketh all in all." His purpose is one and the same, whether he pursue it through the uniformity of his ordinary operations, or through the specialty of miraculous ones.

Hence we discern the satisfactory explanation why miracles should have been so few; again a moral reason, a reason referable to design, and that design benevolent. Some writers (among them the able Dr Chan-

ning recently) have expressed themselves to the effect, that the wonder and difficulty really is, not to believe that there have been miracles, but that they should have been so rare; that they should not now and always be experienced,—that the Almighty and all-benevolent parent should so seldom have thrown aside the veil of natural agencies which is around His operations,—that he should so almost uniformly have bound himself, as it were, to certain prescribed modes of action, and not have interposed more frequently and palpably for the benefit of His creatures. "When I think," says Dr Channing, "of the vast capacities of the human mind, of God's nearness to it, and unbounded love towards it, I am disposed to wonder, not that revelations have been made, but that they have not been more variously vouchsafed to the wants of mankind."* I cannot appropriate this sentiment, but only the feeling which prompts it. So important to the education and developement of the human mind itself does the uniformity of nature appear to be, that I recognize in this all but unbroken uniformity, as clear a proof of the unbounded love of God towards the human mind, as in the few well accredited miraculous deviations from it. Had such interpositions been frequent, their frequency would have destroyed all faith in the natural relation of cause and effect; and that natural education of the human faculties, which is perpetually and every where going on through the majestic order observable in the works of creation and providence, must have been foregone. What exercise could there be for the reason of man, what motive to his persevering industry, what warrant for his trust in the Divine blessing upon his exertions, if he had not ground for believing that the order of things would be in future what he had observed it in the past? How should he plough and sow, how should he labour and trust in his common daily avocation, if the seasons sometimes reversed their course, —if his tools and materials changed their properties without law or order,—if miracle might frustrate his best exertions, or reward him without any effort on

* Evidences of Christianity, Discourse 1.

his own part? Of first importance, assuredly, it is to the general education of the human race, as well as their bodily comfort, that the order of nature should be so far uniform, as to leave no possible room for expectation, or hope, or fear, of any violation of its natural laws. For the sake of His human creatures, doubtless, and not from any necessity in the case, or any self-regarding motive, the Divine Being has framed His government of the world according to a plan and system so perfect, as not to need perpetual correction by miraculous interference; and for the same great design of man's spiritual education, he hath also ordained the rare miraculous of Christianity. It is but one bright point in human history, not large enough to impair our faith in Nature's general uniformity, while that perceived uniformity makes this one speck of miraculous visitation the more striking, and more capable of effecting its special design. For the same reason that miracles have been, for that very reason they have been so few.

There is this further analogy of design between the natural and the miraculous, that miracles have served, in point of fact, to awaken men's minds to the wonders of nature and providence. True it is, that "God hath never left himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." True it is that "the invisible things of Him from the creation of the world are clearly seen" (by those, that is, who exert their faculties to discover them) "being understood by the things that are made, even His eternal power and Godhead." But have men in general read and understood these instructions of Nature? How insensible are they to these glorious inferences of natural religion! How little do they notice the perpetual marvels that surround them! How little do they feel the mystery of their own being! How few see clearly "His eternal power and Godhead!" It is the uniformity of the glorious works of God that makes us so little alive to their glory. It is because the bounties of Providence come in the prescribed course of natural cause and effect, that we so seldom refer our thoughts further back, to the

Designer who ordained that cause. It is because our wonderful being itself begins and continues and declines, according to the arranged constitutional progress of birth and growth, and maturity and decay, fluctuating according to the laws of health and disease, that we stop short often in contemplation of those laws of life and health, and do not habitually feel that "our lives are in the hand of God."

But when the prophet of God, with the voice of divine power, calls Lazarus from the dead, there is a memento more striking, because more rare, that life and death are in the hand of God, and that they should be so regarded in their constant course, as well as in this their supernatural control. When Christ heals the sick, does not his very act, as well as his accompanying words often, suggest the pious reference to God's providence as the arbiter of sickness and health? When he stills the tempest, and walks upon the sea, and the reflection is naturally excited, "What manner of man is this that even the winds and the waves obey him?" that very reflection involves some religious thoughts on the wonders of God's natural operations in the air and water, and thus the controlling miracle itself sends our thoughts to nature for illustration and comparison. A miracle, in short, can only be felt to be a miracle, by tacit comparison with nature. E. H. H.

(To be continued.)

TRINITARIAN PRAYERS.

To the Editor of the Christian Pioneer.

Sir,—I lately had put into my hand a "Guide to Family Devotion, by the Rev. Alexander Fletcher, of Finsbury Chapel," purporting to be the 24th edition of 1000 copies each, bearing testimonials of the approbation of many Dissenting ministers of eminence in London, and other places, among others, Drs Collyer, Pye Smith, Cox; Messrs Clayton, Binney, &c. &c. The plan of it is good. For the information of those of your readers who may not be acquainted with so very popu-

lar a work, I may mention, that it has morning and evening services for every day of the year, commencing with a psalm or hymn in verse, succeeded by one or two short portions of scripture, which are accompanied with brief reflections, and concluding with a prayer. Of the execution of such a plan, intended for Trinitarian worship, perhaps a Unitarian would be scarcely a fair judge. Certainly in looking over the prayers of the first week only of the year, sundry passages of Scripture arose to my mind in such striking contrast, that I could not help a feeling of astonishment at the remarkable language I there met with. I have selected a few instances, and have placed the words of Scripture which occurred to my mind at the time of reading them, in opposition :—

Fletcher's Guide.	*Jesus Christ, and Paul the Apostle of Christ.*
"Father, Son, and Holy Ghost, one God, thou alone art the hearer of prayer, and the object of religious homage."	"Father !—this is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent."—John xvii. 1–3.
"God the Father we adore thee in thy creating power." "God and Son we adore thee in thy creating power." "Holy Spirit we adore thee in thy creating power."	"When thou prayest, pray to thy Father which is in secret." "After this manner pray ye : Our Father which art in heaven," &c.—Matt. vi. 6, 9.
"O lead us to admire the manifestation then (at the baptism of Jesus) given of a glorious and mysterious Trinity. God the Son, we adore thee, who, in thy humanity, submitted to be baptised of John. God the Father, we adore thee, who proclaimed from the excellent glory, This is my beloved Son, in whom I am well pleased. God the Holy Ghost, we adore thee, that thou didst descend in the form of a dove, and didst rest upon our Saviour's head."	"Ye worship ye know not what. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him."—John iv. 22, 23. "There is none other God but one." "To us there is but one God, the Father."—1 Cor. viii. 4–6. "One God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 6.

Fletcher's Guide.	*Jesus Christ, and Paul the Apostle of Christ.*
" O Jesus, thou hast tasted of death, mercifully stand by us in the article of death. O deliver us from the sting of death!"	" In that day ye shall ask me nothing." " Whatsoever ye shall ask the Father in my name, he will give it you." John xvi. 23.
" We pray, O Jesus, that thy name may be glorified throughout the world, and to the remotest ages. Let it be our delight at all times to submit to thy preceptive and providential will; to desire to look up to thy special providence for the gracious and constant supply of our daily returning wants." " Deliver us from the evil of sinning, and the evil of suffering."	" I bow my knees to the Father of our Lord Jesus Christ." Eph. iii. 14.

I had thought the Athanasian Creed, and all similar language, was going somewhat out of fashion, having heard of certain churchmen closing their books at that part of the church service, or absenting themselves from church on days when it is appointed to be read in churches, as well as diverse other acts of irreverence towards it. We shall hardly be able to think so any longer, when we find such language as the above meeting with the express approbation and sanction of serious and eminent men, like those whose recommendatory letters accompany the " Guide to Family Devotion."

The work professes to be " not sectarian, but intended for the *universal church.*" The undisguised Trinitarianism of the very first prayer, leaves the Unitarian in no doubt, therefore, respecting where he is placed by the reverend author and his reverend patrons.

W. S. M.

THE TEMPERANCE REFORMATION.

Extract from a Letter by Lydia Maria Child, in the National Anti-Slavery Standard, New York, April 21, 1842.

I HAVE always felt a strong interest in the Washington Temperance Society. Apart from the physical purity, the triumph of soul over sense, implied in ab-

stinence from stimulating liquors, these societies have peculiarly interested me, because they are based on the law of love. The pure is inlaid in the holy, like a pearl set in fine gold. Here is no "fifteen-gallon-law," no attendance upon the lobbies of legislatures, none of the bustle or manœuvres of political party; measures as useless in the moral world, as machines to force water above its level are in the physical world. Serenely above all these, stands this new genius of temperance; her trust in heaven, her hold on the human heart, To the fallen and the perishing she throws a silken cord, and gently draws him within the golden circle of human brotherhood. She has learned that persuasion is mightier than coercion; that the voice of encouragement finds an echo in the heart deeper, far deeper, than the thunder of reproof.

The other day, I stood by the way-side, while a Washington procession, two miles long, passed by. All classes and trades were represented, with appropriate music and banners. Troops of boys carried little wells and pumps; and on many of the banners were flowing fountains, and running brooks. One represented a wife kneeling in gratitude for a husband restored to her and himself; on another a group of children were joyfully embracing the knees of a reformed father. Engine companies were there, with badges and engines; and military companies with gaudy colours and tinsel trappings. Towards the close, came two barouches, containing the men who first started a temperance society on the Washingtonian plan, and who were going about delivering addresses in various parts of the country. These six individuals were a carpenter, a coachmaker, a tailor, a blacksmith, a wheel-wright, and a silver-plater. They held their meetings in a carpenter's shop in Baltimore, before any other person took an active part in the reform. My heart paid them reverence as they passed. It was a beautiful pageant, and but one thing was wanting to make it complete; there should have been carts drawn by garlanded oxen, filled with women and little children, bearing a banner, on which was inscribed, "We are happy now!" I missed the women and the children; for without something to represent

the genial influence of domestic life, the circle of joy and hope is ever felt to be incomplete.

But the absent ones were present to my mind; and the pressure of many thoughts brought tears to my eyes. I seemed to see John the Baptist preparing a pathway through the wilderness for the coming of the Holiest; for like unto his is this mission of temperance. Clear senses are fitting vessels for pure affections and lofty thoughts.

Within the outward form I saw, as ever, a deep, spiritual significance. As the bodies of men were becoming weaned from stimulating drinks, so were their souls beginning to approach those pure fountains of living water, which refresh and strengthen, but never intoxicate. The music, too, was revealed to me in fullness of meaning. Much of it was of military character, and cheered onward to combat and to victory. Every thing about war I loathe and detest, except its music. My heart leaps at the trumpet-call, and marches with the drum. Because I cannot ever hate it, I know that it is the voice of something good, perverted to a ministry of sin. It is the voice of resistance to evil, of combat with the false; therefore the brave soul springs forward at the warlike tone, for in it is heard a call to its appointed mission. Whoso does not see that genuine life is a battle and a march, has poorly read his origin and his destiny. Let the trumpet sound, and the drums roll!—glory to resistance!—for through its agency men become angels.

The instinct awakened by martial music is noble and true; and therefore its voice will not pass away; but it will cease to represent war with carnal weapons, and remain a type of that spiritual combat whereby the soul is purified. It is right noble to fight with wickedness, and wrong; the absurd mistake is in supposing that spiritual evil can be overcome by physical means.

Thus far have I wandered, led on unconsciously by the music; and so have forgotten to tell you that in Philadelphia, too, the Washingtonians have lately had a procession of some twelve or fifteen thousand, with music, banners and the badges of various trades.

A correspondent of the Journal of Commerce says:—

" As a mere display of tastefully decorated and chastely mottoed banners, interspersed at intervals through a long line of men, thickly studded with bands and martial music, the sight was imposing and exhilirating; but when viewed in a moral sense, and the present feeling on temperance compared with five and ten years ago, when a groggery stared you in the face at almost every other door, and when drunkenness was looked upon as no crime, and hardly esteemed a fault, the procession of to-day presents an aspect truly sublime.

" In the line of the procession, I saw several societies of reformed drunkards, young men and old, and as they passed, their wives and families raised from want and misery to competence and comfort, rose to my mind; and in their joyous faces and happy homes, I saw the full reward of those whose exertions have been devoted to the cause for the past, and ample remuneration for them to proceed in the good work, until drunkenness shall not find a foothold in the land."

When, oh when, shall anti-slavery march forward her thousands, her course cheered on by the multitude, her banners inscribed " Liberty to all the inhabitants!"

If I can but live to hear of that day, methinks I could say cheerfully, " now let me depart in peace." But what matters it, whether I live until the jubilee, or depart weary and wayworn in the midst of the struggle? The clear note of victory will ring through the world, and I shall hear it, *there* beyond.

NORWEGIAN LEGEND.

(From Mrs Austin's Fragments from German Prose Writers.)

Two little boys were playing by the side of a river, and they saw the Strömkarl or Water-spirit sitting on the shore and playing on his harp. Then the children called out to him, and said, " Strömkarl, why do you sit here playing. There is no salvation for you." Thereupon the Strömkarl fell to weeping bitterly, threw his harp away, and sank in the deep waters. When the boys returned home they related to their

father, who was a godly man, what had befallen them. The father said, "you have sinned against the Strömkarl, go back and comfort him, and tell him that he too shall be saved."

When they went back to the river, the Strömkarl sat on the shore weeping and lamenting. And the children said, "Weep not so, Strömkarl; our father says that thy Redeemer also liveth." Then the Strömkarl joyfully took his harp, and played sweetly till sunset.—JACOB GRIMM, *Deutsche Mythologie.*

THE LAW OF LOVE.

AN ANECDOTE BY THE LATE WILLIAM LADD.

IT was not mere good nature, but the adoption of the peace principles, which made William Ladd thus gentle hearted. A story which he often told with peculiar relish, will illustrate this moulding of his character—the gradual progress of his mind in adopting the peace principles. "I had," said he, "a fine field of grain, growing upon an out farm at some distance from the home-stead. Whenever I rode by, I saw my neighbour Pulsifer's sheep in the lot, destroying my hopes of a harvest. These sheep were of the gaunt, long-legged kind, active as spaniels; they could spring over the highest fence, and no partition wall could keep them out. I complained to neighbour Pulsifer about them, sent him frequent messages, but all without avail. Perhaps they would be kept out for a day or two; but the legs of his sheep were long, and my grain rather more tempting than the adjoining pasture. I rode by again—the sheep were still there; I became angry, and told my men to set the dogs on them, and if that would not do, I would pay them if they would shoot the sheep.

"I rode away much agitated, for I was not so much of a peace man then as I am now, and I felt literally full of fight. All at once a light flashed in upon me. I asked myself, 'Would it not be well for you to try in your own conduct the peace principle you are preach-

ing to others!' I thought it all over, and settled down my mind as to the best course to be pursued.

"The next day I rode over to see neighbour Pulsifer. I found him chopping wood at his door. 'Good morning, neighbour.' No answer. 'Good morning,' I repeated. He gave a kind of a grunt, like a hog, without looking up. 'I come,' continued I, 'to see you about the sheep.' At this he threw down his axe, and exclaimed in a most angry manner, 'Now aren't you a pretty neighbour, to tell your men to kill my sheep? I heard of it—a rich man like you to shoot a poor man's sheep!'

"'I was wrong neighbour,' said I, 'but it won't do to let your sheep eat up all the grain; so I came over to say, that I would take your sheep to my home-stead pasture, and put them in with mine, and in the fall you may take them back; and if any one is missing, you may take your pick out of my whole flock.' Pulsifer looked confounded—he did not know how to take me. At last he stammered out, 'Now, Squire, are you in earnest?' 'Certainly I am,' I answered, 'it is better for me to feed your sheep in my pasture on grass, than to feed them here on grain; and I see the fence can't kept them out.'

"After a moment's silence, 'The sheep shan't trouble you any more,' exclaimed Pulsifer, 'I will fetter them all. But I'll let you know, that when any man talks of shooting, I can shoot too; and when they are kind and neighbourly, I can be kind too.' The sheep never again trespassed on my lot. And my friends,' he would continue, addressing the audience, 'remember that when you talk of injuring your neighbours, they talk of injuring you. When nations threaten to fight, other nations will be ready too. Love will beget love; a wish to be at peace will keep you in peace. You can only overcome evil with good. There is no other way.'"

CHRISTIAN UNITARIANISM THE CURE FOR SECTARIANISM.

When the Calvinist makes efforts for the propagation of his faith, he believes he acts as God's deputy in gathering in the elect. When the Roman Catholic makes similar efforts, he does so with no higher motive, than that the number of the true church may be increased. Look over the religious world, and we shall find the highest motive for each sect, except the Unitarian, proselytising, is to increase its respective numbers, each sect believing, that beyond its pale salvation is impossible, or at best doubtful. I said, except the Unitarian. I say more than this. I say that Unitarianism not only does not recognise this spirit of exclusiveness, but it is the only sect of which the monopolists have reason to be in dread. It is the only sect which repudiates the notion of salvation being dependent on the correctness of opinions. It is the only sect which believes salvation to be inward, not outward, freedom from evil, and the consequences thereof,—not from an imaginary hell, as punishment of an ancestor's sin committed some six thousand years ago. It is the only sect which accepts as true the sublime and heart-cheering declaration of Peter,—"That in every nation he that feareth Him (God), and worketh righteousness, is accepted with Him."

Doubtless the Unitarian wishes to increase his sect, but mark his highest motive, in contrast with that of other religionists. His highest motive is to do away with the sectarian spirit itself—to teach that God is kind to all—that salvation is free to all—and a glorious immortality is open to all. Whether this be his highest motive or not, in promulgating his opinions, he virtually unsectarianises; and if this be the effect of the spread of our principles, how can we be too zealous, how can our consolidation as a sect be too strict. I compare the present influence of our faith as a sect, on other sects, to the influence of a pure breeze partially admitted into a room, the air of which is wholly pestilential, the noxious air being so far neutralized by that

which enters, as to indicate that if it were wholly admitted, a perfect purity of atmosphere would ensue. If the comparison be just, let us continue to fan the breeze of pure Christianity, till the air, now vitiated by dogmatism, exclusiveness, and superstition, be thoroughly purified Our numbers are comparatively small, but so far numerous as to mitigate in some measure the harshness of the creeds of opposing sects. And we may rely upon it, that in exact proportion as our views spread, will sectarianism with its hideous appendage of evils disappear.

I have been led to write the preceding remarks owing to an advice I met with to the effect, that the Unitarians should not ape the littleness of the sects around them, by aping the sectarian spirit. We should ape the littleness of other sects, if our motive for increasing our numbers were for the formation of a new rival—infallible power for the dispensing of salvation—or for the displacing of one exclusive dogma by another. But when the opposite of this is the case,—when we deny God's partiality—vindicate Christ as *really* his image and not his contrast—proclaim man's capability—and therefore unquestionable right for the enjoyment of happiness—in contradistinction to the errors by which these truths are disfigured, clouded, or opposed, I maintain, that instead of imitating the littleness of other sects, we are shewing a greatness of spirit peculiar to ourselves—a greatness of spirit which will have the effect of annihilating every kind of littleness and narrowness now existent in the religious world. And to say because we aim at proselytising others to such liberal and expansive views is sectarian, in the usual sense of the word, is totally untrue. We do not believe ourselves to be in possession of a depositary of ideas, the *non*-embracing of which is punishable by exclusion from heaven. Let our sect increase as it may, we would never change our belief, that to whatever religion or country a man belongs, "he only is righteous who works righteousness," our grand reason—our impelling motive for spreading our views, independent of their truth, being to convince mankind of the truth of this, and to offer them sublimer and more efficacious

motives for its practice, and thus rear an edifice of virtue in the soul of every man, upon what we believe to be the best and surest foundation—a foundation lasting, immoveable, imperishable as the heavens—that foundation being the principle of love to God as the common and universal Father, and every man as our brother.

It surely cannot be thought that the orthodox hold their ideas of total depravity, election, and salvation by faith, merely for the sake of contention. They really believe that salvation is dependent on the embracing of these views. Spread abroad the belief, therefore, that virtue, the obeying of Christ's precepts, the imitation of his example, is the all in all in religion, and the metaphysical system going under the name of Calvinism, and the absurdities and puerilities of Roman Catholicism, will totally vanish from the world. And why? Simply because they would then be found useless and cumbersome. They would be found not only to be superfluous, but looked upon as hindrances in the Christian's path. The result of which would be the existence of but one sect—the sect of the good and true,—and of but one heresy—the heresy of vice and crime. Then would the true interests of man be looked to; his interests as a creature of time; his higher interests as a creature of eternity. The energy now devoted to the defence and perpetuation of mischievous dogmas would be expended in the noble and godlike work of ameliorating every evil of our outward lot, physical and social; in affording to all means and incitements to moral and intellectual activity; in spreading amongst all the truths of pure religion, till the whole mass became leavened by the spirit of Christ—when each man would recognize his neighbour as his brother—God as the impartial Father—earth as the preparatory school—and heaven as the glorious and everlasting home of all. The tyrant in the seat of power would be displaced by the Christian ruler. The teacher of an enlightened Christian morality would take the place of the teacher of bigotry and intolerance. The moral waste of superstition and fanaticism would be changed into the garden of righteousness, peace, and charity. Every species of immorality would be so far lessened as to evince to the world, that

God had really stamped the seal of his truth on principles so fruitful of genuine good. Who would object to such as issue as this? Who would not further and assist in its realization?

Viewing our progress as a sect in this, as it appears to me, Christian light, and believing that the spirit of exclusiveness and monopoly, the spirit of greedy selfishness, whether it regards happiness on earth, or prospective happiness in heaven, is the curse and scourge of our age, and that Unitarianism is its only antidote, I hail with joy every effort, however humble or obscure, made for its promotion; and look upon those gifted and heroic spirits, who, for its sake, in times gone by, have walked unblanched to the burning stake—have endured banishment from the land of their birth—have suffered imprisonment—been the patient subjects of insults and curses—and have renounced this world's riches and honours, rather than tarnish the lustre of their soul's purity, with a feeling of respect higher and deeper, and widely different from that which I feel for those whom the world calls great, and humbly thank them for the great good conferred by them on their race, and almost think I hear a voice issuing from their graves, calling us to "Go and do likewise." J. A. M.

MONTHLY RECORD.

August 1. 1842.

Christian Unitarianism in the British Colonies.—We are happy to see, by communications in the Christian Reformer, and Pioneer, as well as by the resolutions passed at the late anniversary of the British and Foreign Unitarian Association, that the attention of portions of our denomination is directing towards the formation of Unitarian Societies in the British colonies. To excite still further interest in this important subject, we give the following extracts from letters having reference to the state of religion in some of our dependencies.

"*Sydney, Feb.* 1840.

"I could not refrain from writing you at this time, to tell you how much I was refreshed to see in the Scottish Patriot

newspaper, an account of the Ninth Anniversary of the Scottish Christian Unitarian Association, and of your tea meeting in the Argyle Hotel. I should like to have heard the sermons from these texts which were preached, Gal. iii. 10, Heb. x. 24, 25, 1 John iv. 8. If it were possible, I should like to get a copy of each ; and all this in Glasgow, but nothing, nothing doing in Sydney ; and what is here, is, for want of the refreshing showers, withering away. As in the natural world, so in the spiritual world of New South Wales. In those already organized churches of all denominations in Sydney, like people like priest, a mere farce, no life, real formalists, a fifteen minutes nice, dry, easy, conscience-sleeping discourse in the forenoon, and another in the evening ; no afternoons, that is not fashionable ; by-the-bye the Church of England has three services on Sunday, but of all the easy going Christians, they are the ones; prophesy unto us smooth things is their motto. Since I last wrote you I have been on the look-out for brethren, but have only found one ; a person who I know, and who knows my opinions, had been telling this individual about me. He was kind enough to send me word by him, that he would be happy to see me, but I never called upon him ; this individual kept a gin-shop, or, in other words, was a licensed publican. Now, I think, the bar of such a sink of immorality, a very unfit place in which to talk about a future state. How a publican, especially in Sydney, can be a moral man, I cannot see. If he is not a moral man, he cannot be a brother in Christ. I wanted to get help, not to be made worse ; and believing that the use of, or the least indulgence in, either spirituous or fermented liquors, is destructive to morals, and leaves a stinging conscience, I have now, after much conviction, come to the determination never to take, nor to give to any, such destroying poisons. One day, while I was sitting with my two children on the grass, near my house, and near the house of a woman I long knew in Glasgow, she came out of the door with a book in her hand, and gave it to my eldest, about six years old, saying to her, that that was a good book, and she was to be a good girl, and her father was to write her name upon it, and that she got it from such a person, for her good behaviour. What was my surprise to find when I opened it, that it was a Unitarian book, containing sixteen sermons by Mr Richard Wright. It was an unexpected treasure, I prize it well. At present I have a volume containing four sermons by Dr Priestley and by Dr Richard Price. This is only given me to read, by an individual, who told me, as he knew my opinions, he would lend it me, but he would not give it to any other person for the world. I merely got it by chance.

This is all I have seen since I came here. O ye Unitarians of Glasgow, prize your means of improvement, attend upon the means of grace, see that you walk up to that sermon Mr Cropper gave you from Hebrews x. 24, 25, at the ninth anniversary; be not lukewarm because ye are wallowing in plenty. O! what would I not give to get but the crumbs that fall from your tables. Remember that to whom much is given, of him will much be required. I was only a stranger among you for a short time, but believe me there is not a Sunday passes but I think of you. There are in Sydney three English churches and two Scotch, and one forming, which meets now in the Police Office: three Methodists, one Baptist, one Independent, a Jews' synagogue, a Quaker's meeting-house, and a number of preachers of all kinds, who have monopolised all the school-rooms of a Sunday. The Church of England are at present building two churches. One of them, called St Andrew's Cathedral, was begun in the year 1833, but if they get on no faster than they are doing, I think it will be 1850 before they finish it; the other was begun about three months ago; its name is Christ Church. The Methodists are driving all before them here; they have just now finished a chapel at Paramatta, a town sixteen miles from, and next in size to Sydney; it is the largest and handsomest place of worship in New South Wales; and to-day they have laid the foundation of another in Sydney. They have commenced street preaching also. We have got two preachers from home who wear long beards, they also take to the street; but I could not say what they are; some say they are the followers of Johanna Southcote. The government here help all who apply; whenever you can shew a hundred families, they give £100 a-year and so on; give you a piece of ground, and when you raise £50, they give you the same to build a place of worship. They have all endowments, but the Independents, Baptists, Quakers, and Jews; these are the real voluntaries. The English church is the real establishment; the Bishop sits in the Legislative Council, like his meek and humble brethren at home, in the House of Lords. The two holidays here are Christmas and Good Friday, when all shops are shut, like the two fast-days in Glasgow. There are a good many sirs here, but only one lord, and that a spiritual one, viz. William Grant Broughton, Lord Bishop of Australia, *and seas adjacent*, that is his title, lord not only of the dry land, but also of the seas; modern Nebuchadnezzar. His dominion is on the increase, as lately he has got a new empire, viz. New Zealand. But Bishop Polding, the Catholic Bishop, is determined to have shares with him there, for he left Sydney

with the governor of New Zealand, Captain Hobson, and there proclaimed liberty of conscience to all her Majesty's white and black subjects in New Zealand. But the spiritual lord staid at home in Sydney. Well here is plenty of room for church extension, so much talked about at home. Australia is larger than Europe, Van Dieman's Land twice as large as Britain, New Zealand, and all the South Sea Islands, all in one diocese, and but one bishop."

"*Sydney, March* 1841.

"I am sorry to say, the confusion that prevails in the Christian church, more particularly among the Presbyterian body, is greater now than ever, having reached to such a length, as to call down upon them the wonder and contempt of every denomination of Christians, nay of every religionist of the colony. In Paramatta, the Synod has deposed two ministers, in direct opposition to the wishes of their respective congregations, who offered physical resistance to the attempt to change their ministers. In Maitland, two cases of the same kind have occurred; and scenes have been enacted, even on the Sabbath day, in their disputes, such as would not be tolerated in any country but New South Wales. As far as regards the spread of Calvinistic doctrines, this is not to be deplored; but certainly, where the state of immorality that prevails calls aloud for the enlightenment of the gospel, it is grievous that the gospel teachers are found too much engaged with their petty disputes, and the indulgence of personal feelings towards each other, to stretch forth a hand for the rescue of the many from the great depravity that prevails in this wicked land. You will, of course, have seen the accounts of this colony, where, for party purposes, the truth has been concealed, respecting the spiritual state of this community; but there can be no disguising the fact, that there exists not on the face of the earth a community more depraved than I can prove this to be. Confidence in the fair dealing of your neighbour is only to be produced by little temptation to be otherwise, from policy, or other interested motives, not by the consideration of good principles. In mercantile transactions, this want of confidence is often manifested; and the instances of fraudulencies that occur, prove the great necessity of caution in your dealings. I could, if I considered it necessary, furnish you with many cases that have come under my own observation, and are continually passing before me, to prove the correctness of these remarks. It is to be expected that in a colony, formed as this has been, the lower classes will not be so virtuous as in most other countries, and cer-

tainly they prove themselves not the reverse. Rum is consumed in immense quantities, by almost all of them; spirits to the amount of 6000 or 7000 gallons weekly are consumed, which tells a sad tale against the sobriety of the colonists. It is to be expected, also, that where the root has been so depraved, the native born Australians cannot fail to partake of this depraved character, this class being as yet composed, in a great degree, of the descendants of convicts. I am happy to say, however, that the contrary character is evinced by almost all of them, and, by their sobriety, and general temperate habits, they prove themselves superior to the generality of emigrants. This is the more to their credit, considering the evil example continually before them. In point of intelligence, also, and capacity, they are as a body far before the emigrated Europeans, and withal a class of people for whom I entertain a great respect; and now that an end has been put to transportation to this country, the contamination of the convicts' society has been in a great measure removed, and we may anticipate a period when a more virtuous population will be in existence here."

"*Melbourne, Port Phillip, June* 1841.

"Melbourne is by nature a better soil than Sydney, not only as it regards the quality of the ground, but in a spiritual sense, the moral and intellectual condition of the settlers in it. It will soon be blessed, I trust, with a pastor after God's own heart. If America, according to your tracts, and to what I have heard long ago, has been such a fine soil for Unitarianism, where the doctrine of the unity of God has flourished, I believe this vast continent of Australia will not be behind it. You at home can have no idea of the state of the people as it regards religion. Enthusiasm and bigotry are strangers here. Every one joins with another, they all preach in one another's pulpits. In fact they are all at ease in Zion here, the loves and fishes are sure, that is enough; and to add to all, the great Dr Lang has turned voluntary. He was in America, and was there converted. I wonder what his friends in Scotland will say to that: he has left Sydney, and gone to Maitland, to be paid as he works. The population of Melbourne is 9000. Now, Melbourne is only five years old. By the time it gets on to fifty-three years we may expect it to be the largest town in Australia. Melbourne, the capital of Port Phillip, or Australia Felix, is about 600 miles from Sydney. It is a beautiful country, and watered by a river called Yarra-Yarra. As I said, its population is 9000 in five years. It contains many fine streets, not like the narrow, irregular streets of Sydney. Its boundary as marked out al-

ready, is about five miles in length by three in breadth. There is one Episcopalian church, one Presbyterian, one Roman Catholic, one Methodist, one Jewish Synagogue. The Episcopalians commenced to build a large stone building, but were not able to finish it, and there it stands half up. The Methodists and the Independents have built fine brick churches. The Presbyterians are at work, and will soon have the largest and the handsomest church in New South Wales. Religion is better attended to, and Sunday better kept than at Sydney. This place is more like home. No heart rending scenes of convicts chained like beasts together, nor all those terrible legion of law dispensers, from the lowest constable to the Governor, which a penal colony requires. No everlasting gallows, which is never taken down, but stands up a terror to the prisoner. No white slavery here, tying up a man for the slightest offence, and tearing the flesh off his back, for what? for offending one of his own countrymen, his master, who rules him with a rod of iron. It is true, we have about a dozen in Melbourne making streets and forming roads, but these are liker free than bound, no convict dress on them. Were it not for the overseer who stands over them you would only take them for as many free labourers. I will now close with thanking you kindly for adding to my library so many useful tracts; with my Bible and them, I must go on, and wait with patience till once I am better provided for. I hope in your goodness, that although there has been a disappointment in this first attempt of yours for the furtherance of our cause in this Colony, that you will again send me out a few more select sermons and tracts. I suppose you will have seen Dr Lang's History of the American Churches, published in London; they are reviewing it in the paper here. He gives it to the Unitarians in fine style. He says, "I thank God that the two soul-damning systems of Popery and Unitarianism are fast disappearing in America;" that is contrary to the account I get from your tracts. In another place he says, "I was grieved to see a Presbyterian church which was founded by the Pilgrim fathers, now a Unitarian place of worship." He ascribes this to infidelity. I hope before he is gathered to his fathers, that he will shed floods of tears, to see some of the churches here also devoted to Unitarianism, in this, his adopted land of Australia."

"*Sydney, Dec.* 1841.

"You suggest the practicability of forming the Unitarians here into a congregation, and, by means of the reading of sermons by the laity, to hold ourselves together until the ap-

pointment of a qualified minister from home. Were the colonists of our class in Sydney to be gathered together, really believing in our doctrines, I have no doubt we should form a respectable body in point of numbers; and were a place of meeting procured, and a talented minister to establish himself, I trust that a congregation would flourish. But, constituted as the country at present is, I am afraid that it will be some time ere this can be. I know that at home it is common for Unitarians to meet together in the country districts, and where there are no public places of meeting, such as Tillicoultry in Scotland, and other parts, and for one of themselves to perform the religious services. But you must consider the great difference which exists between New South Wales in respect to the constitution of society, the disposition of the people, and the general morality, and any other part of the world. There is an entire absence of enthusiasm, religious or of any other kind, except what relates to money matters; and throughout all degrees of people, and all creeds, there are not to be found many who entertain ideas primary to that of care for the temporal interest, as long as a flagrant act of sinfulness is kept out of consideration. An attempt of this kind, would therefore be attended at present with no satisfactory result, and we must rest contented with our prospects as they are, until the country receives an increase to our numbers, and to its religious zeal."

"*Montreal, May* 1842.

"Montreal may be called the capital of Canada, and the very eye of British America. It contains some fifty thousand inhabitants, and is daily growing more and more important. It is nobly placed on the magnificent St Lawrence, with a country around of beauty and abundance. It is supplied with the comforts and even the luxuries of life on most moderate terms; and, better still, it affords easy means of acquiring them. Here, then, is the point of the matter,—flourishing, populous, and cheap, it has yet no settled Unitarian ministry. There is a clear and large field for work, but there is no labourer. Many, I believe, are longing for the truth, but there is no one to dispense it. Yet there is zeal, and zeal of no ordinary glow. A small body of Unitarians from the old world and the new, are here open in their profession, and many more wait only to see a settled place of worship to confess themselves, and delay forsaking orthodox churches only because they fear being cut off from every sanctuary." "Numbers, I am persuaded, are sick of orthodoxy,—many longing for simple worship,—the community is large; and the word well

preached would be heard with open and devouring ears." The preacher to suit this locality "must have prudence; he must have power,—power to speak,—to speak without fear, in zeal, in faith. He must let fiery arrows fall among the thousands, not painted shafts, and the thousands have many ready to burn with their heat. If he has this power, here he must be fixed, and will do a work of honour and righteousness; if he has not, no use in trying, he would but faint and wither. The ground is clear and free,—bigotry there is,—ignorance, too; but speech has open course, and neither bigotry nor ignorance can stand against it." "Stupid sects, with stupid leaders, can form congregations. Why, then, should truth and energy despair? I am confident nothing is wanted but the man, to plant Unitarianism in British America, and that a few years would see offshoots in every part of the land."

British and Foreign Unitarian Association.—The Anniversary of the British and Foreign Unitarian Association was held in London, May 18. The religious services were conducted in Essex Street chapel, the Rev. T. Madge reading the prayers; and the sermon on the Law of Conscience in its action on Nations and Individuals, being preached by the Rev. C. Wicksteed, B. A. of Leeds. At the meeting for transacting the business of the Association, held afterwards in the chapel, T. W. Tottie, Esq. of Leeds, was called to the chair, the report of the committee was read, and various resolutions passed. The receipts of the Association for the last year were £901 : 17 : 9, the expenditure £725 : 9 : 0. The Committee's report possesses considerable interest; the civil right department has been attentively watched over; lectures by several of the London ministers have been delivered at Chichester, Portsmouth, and Newport, Isle of Wight, evidently with much usefulness; pecuniary grants have been made to Ilminster, Honiton, Yeovil, Cheltenham, Canterbury, Bloxham, and Milton, the Manchester Village Missionary Society, Malton, and Welburn, Yaxley, Tillicoultry district, Aberdeen, Wolverhampton; and grants of books to Guernsey, Warren Point, Ireland, Dinon in France, Carlingford, Ditchling, Portsmouth, Peterborough, Boston, Tavistock, Tenterden, Little Portland Street Chapel Library; with copies of Griesbach's Greek Testament to Manchester, Coward, and Harvard Colleges.

A social repast was held at the Crown and Anchor Tavern, Strand, at the close of the business, Mr Richard Martineau in the chair. The meeting was attended by about 250 ladies and gentlemen; the speakers were, the Revds. Dr Rees, E.

Tagart, C. Wicksteed, W. Hincks, Linwood Meeke, Dall, from the Mobile Territory, United States, G. Kenrick, Dr Hutton, T. Madge, S. Wood, and by Baron Beaulieu, and Mr Hornby, the Treasurer.

THE INQUIRER NEWSPAPER.—Heartily do we congratulate our readers, and the Unitarian community at large, on the appearance of a newspaper devoted to the interests of truth, freedom, charity. We are much pleased with the three numbers we have already seen. We have no doubt the Inquirer will continue to improve in interest. The paper will be published in London every Saturday, and demands, as we doubt not, it will deserve, the cordial support of every Christian Unitarian.

THE SOUTHERN UNITARIAN BOOK AND FUND SOCIETIES.—The Anniversary of the Southern Unitarian Book and Fund Societies, was held on Wednesday, July 6, at Poole. The Rev. H. Hawkes introduced the service, and Dr Beard preached on the Unity of God, from Mark xii. 29. The sermon was characterised by a force and freshness of argument which rivetted the attention of all present, and we are happy to say it will shortly be published. In the evening the Rev. W. Wilson read the Scriptures, the Rev. E. Kell offered the general prayer, and an able and interesting discourse was again delivered by Dr Beard, from 2 Cor. iv. 5., "On preaching Christ as the image of God." After the morning service, the business of the meeting was transacted, and the Rev. E. Kell read the report of the two Societies, which shewed that considerable efforts had been made during the past year for the promotion of truth. Controversial lectures had been delivered by ministers from London, at Chichester, Portsmouth, and Newport, which had been very favourably received, especially at the two latter places, and it is hoped would be productive of much benefit, and about 5000 tracts had been put into circulation. Reports were also read of the state and proceedings of the different congregations in the district, which were generally interesting and encouraging. A dutiful and loyal address, expressive of horror and indignation at the recent attempts on her Majesty's life, was then agreed to by the meeting, and signed by the chairman, the Rev. M. Rowntree, on its behalf. The members and friends of the Society dined together between the services, A. Clarke, Esq. of Newport in the chair, when various interesting subjects were responded to by the ministers already mentioned, and the Rev. Messrs Cropper and Adams, and by

T. Naish and G. L. Parrot, Esqs., the latter a member of the Church of England, who with several other persons of different religious communions had favoured the company with their presence.. An announcement was made in the course of the afternoon, that a cheaper edition of Dr Kippis's collection of hymns and psalms, the letter press corresponding with the old editions, was now in course of publication by Longmans, the price of which would be as low as 2s. 3d. if 500 copies were taken. Ministers and others desirous of obtaining this cheaper edition, would greatly facilitate the object, by having the kindness to forward without delay the number of copies they could take, to the Rev. H. Hawkes, or E. Kell.

London Domestic Mission Society.—The Seventh Anniversary was held in the chapel, Little Carter Lane, Doctors' Commons, on Wednesday, the 20th of April last. The introductory devotional service was undertaken by the Rev. William Bowen, of Cradley, and an animated, impressive and highly appropriate discourse was delivered by the Rev. Hugh Hutton, of Birmingham. The collection and donations amounted to upwards of L.60. After the service, the annual meeting for business was held in the chapel, Thomas Thornely, Esq. M.P., in the chair. The reports of the Treasurer and Secretary were read and approved, and the meeting was addressed at some length by the several gentlemen who moved and seconded the following resolutions, as well as by the Missionaries, the Chairman, and the Rev. Mr Linwood of Brixton, — Moved by James Yates, Esq., seconded by James Young, Esq., " That the Reports now read be received and approved; and that they be printed and circulated at the discretion of the Committee."—Moved by James Young, Esq.. seconded by Thomas Hornby, Esq., " That the following gentlemen be requested to fill the offices hereafter mentioned for the ensuing year:—William Wansey, Esq. Treasurer; Rev. E. Tagart, Secretary; that the Rev. Dr Hutton, Mr Preston, Mr Fisher, Mr Surridge, Mr Pett, Mr Richard Tayler, and Mr James Yates, be the Committee."—Moved by the Rev. Dr Hutton, seconded by the Rev. E. Tagart, " That the thanks of this meeting be given to the Rev. Hugh Hutton for his highly appropriate and animating discourse delivered this day."—Moved by Thomas Hornby, Esq. seconded by the Rev. G. Kenrick, " That this meeting impressed with a strong sense of the great inconvenience and disadvantages connected with the station in Half-Moon Alley, recommends it to the Committee to give their earnest attention to the means of obtaining better accommodation for the worshippers

and children of that district."—Moved by the Rev. E. Chapman, seconded by the Rev. Dr Hutton, "That this meeting rejoices in the proofs which the past history of the Society affords of its great and growing usefulness, and humbly commends its future course to the Divine care and blessing."—Moved by John Fisher, Esq. seconded by James Yates, Esq. "That the cordial thanks of this meeting be given to the Chairman for his kind and valuable services in the chair."

The chief topic of interest at the meeting seemed to be the state of the room at Half-Moon Alley; and in conformity with the impressions and instructions of the meeting, the Committee of the Society have determined on an immediate appeal to the public for pecuniary aid, to assist in providing better and much wanted accommodation for the worshippers and children of that district, which is under Mr Vidler's charge.

Christian Tract Society.—The Thirty-third Annual Meeting of this Society was held at the office in Newgate Street, May the 5th, James Yates, Esq. in the chair.—From the Treasurer's report it appeared that the amount of annual subscriptions for the last year was £35 : 16 : 6, and of life subscriptions, £15, 15s.; and for tracts sold, £29 : 12 : 11. After paying all the current expenses, there remained only 10s. 4d. on hand, and there was an outstanding balance of £24 : 18 : 8 for printing. Some expense has been incurred by stereotyping "William's Return," "James Talbot," and "Greenwood's Sermons to Children," but, as these may be regarded as standard tracts, the Committee have thought themselves justified in making rather a heavy outlay upon them, with the prospect of an eventual saving. Besides "Greenwood's Sermons," there have been added to the Society's Catalogue, "The Fireside Missionary" and the First Part of "Persevere and you must Succeed;" and, as the manuscript of the Second Part of the last-named work has been purchased by the Committee, it is expected that it will be printed in the course of the next autumn or winter. The following gentlemen were elected to the respective offices for the year ensuing:—Treasurer, James Esdaile, Esq.; Secretary, Rev. S. Wood; Committee, Revs. J. C. Means, R. K. Philp, and W. Vidler; Messrs J. E. Clennel, J. Hart, and F. Wansey; Auditors, Messrs Wansey and Bracher; Agent, Mr J. Green; Collector, Mr Wiche.—It is to be regretted that so few persons attend the annual meetings of this Society. Other institutions have sprung up, the utility of which is not to be questioned, and which draw forth from the public a more vivid expression of interest; but it should be recol-

lected, that some of those societies would be restricted in their means of usefulness, had they not valuable materials supplied to them by that for which we are now pleading.

General Baptist Assembly.—The General Assembly of General Baptist churches was held at the meeting-house in Worship Street, London, on Whit-Tuesday, May 17. There were present friends from Bath, Trowbridge, Warminster, Godalming, Portsmouth, Saffron Walden, Cranbrook, Headcorn, Bessels Green. The business commenced not long after nine o'clock—Mr Stephen Blundell, of Cranbrook, in the chair. Mr. J. L. Short, of Warminster, opened the meeting with prayer, and the letters from the churches were then read. The most cheering were those from Trowbridge, which reported an addition of fifteen members by baptism, and from Saffron Walden, which reported an addition of six.—The public service commenced at eleven o'clock. Mr Short read the Scriptures and gave out the hymns; Mr John Marten, of Saffron Walden, prayed; and Mr Squier, of Deptford, preached from 1 Cor. xiii. 13, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."—After the conclusion of the business, the members of the Assembly and their friends dined together at the White-Hart Tavern, Bishopsgate Street—Mr John Marten, of Saffron Walden, in the chair. Several sentiments were proposed by the Chairman and responded to by Messrs Evans, Squier, Mardon, Blundell and other friends.—The company then returned to the meeting-house to tea; and after tea, Mr Smallfield was called to the chair, and the friends present were addressed by Messrs Chapman (of Godalming), Short, Vidler (of London), and Saint (of Headcorn), on subjects suggested by appropriate passages of Scripture, J. C. M.

Wilson's Concessions of Trinitarians.—We have just received this large and highly interesting volume. The work contains 624 pages, and so far as a cursory glance enables us to judge, is well arranged. We again commend its purchase to our readers. Its indefatigable and excellent author merits every encouragement; and seasonable aid may be rendered to him on commencing business for himself, as well as the holy cause of Christian truth be promoted, by a rapid and extensive sale of this valuable volume.

THE

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THE CHRISTIAN MIRACLES, AND THE PLACE THEY HOLD IN THE GOSPEL EVIDENCE.

(Continued from p. 362.)

I REPEAT, that miracles have had the effect of arousing men's attention to Nature. In the acknowledgement of a miracle there is, and must be, an implied reference to Nature, as the basis of the comparison by virtue of which it is believed to be a miracle. In those who were eye-witnesses of the Christian miracles, and in us who read of them as they are historically recorded, the belief, or the examination even, of the alleged miracle, implies a tacit comparison, or else leads to a more express one, with the known powers and operations of the natural world. And thus, even in the frequent denial of miracles by scientific men, I read the fact to which I am pointing, that the miraculous claims of the Gospel, whether true or false, have led to a more lively perception of the hidden wonders of God in Nature and Providence. And when this perception is accompanied with a really devotional habit of mind,—when the student of the laws of Nature traces in them the perpetual operation of the all-working and all-beneficent Father,—however I may differ from his opinion that the Divine Author of those laws has bound Himself absolutely to their observance, I must rejoice to find that he derives the same devotional influences from his spiritual contemplation of the works of God in Nature, which come to another's mind from Nature and miracle harmonized together in his thoughts. That state of mind which views the majestic laws of Nature as the perpetual acts of God (not idolizing the laws themselves, as a mere

material philosophy, somewhat prevalent, is wont to do), and which deems it the perfection of Divine wisdom so to have ordained those laws, as never to have occasion for additional modes of action,—this state of mind, which belongs to many a philosophical religionist, is to me a beautiful illustration of the essential analogy of design that subsists between the Gospel miracles and the standing marvels of the world. The great design is fulfilled in this case, as well as in that of him who derives the same devotional influences partly from his belief in miracles. The spiritual perception of both is cultivated; the devotional taste of both is drawn forth into worship and love. They are both RELIGIOUS men; and this is the design of God respecting them.

And here let us observe, that the mere belief in the miracle, is not the ultimate state of mind required to be produced in him who believes it. Ask what the better the Christian's mind ought to be for this his reception of the miraculous history of his religion? And, apart from its influence upon his understanding as connected with the Gospel evidence (in which view we have already considered the matter), the moral influence of his belief in miracles plainly is, to open his spiritual perception of the invisible things of God, whether in the Gospel or in the world; and to lead him to worship, and love, and serve God, as in all, and over all His works. Its influence consists in making him sensible of the often forgotten truth, that in God we live, and move, and have our being. It realizes the presence, the authority, and the perfections of the heavenly Father to his thoughts. It teaches him to see God in what is natural as well as in the supernatural. It inspires him with practical, habitual devotion. This, then, is the moral purpose of the miraculous in Christianity. And whether it be by its means, or by the natural dispensations of God's works and providence, that this devotional habit of mind is produced, the spiritual developement of the mind is in either case promoted. Different minds, be it remembered, need to be educated in different ways. The same set of truths and their evidences present themselves to different intellects with various degrees of force; but our moral developement,

which is of incomparably higher importance than intellectual agreement (even if agreement denoted infallible truth of opinion), is variously promoted by every different administration of God's providence. Here, then, I think I see a striking analogy between the miracles of Christianity and the marvels of God's universe, in their harmonious influence upon the religious feelings and affections of mankind. There is the religious reception of the miraculous, as from that same divine hand which does all things marvellously; and there is its religious rejection, in the same earnest spirit of reverence to the universal God.

But there is a yet closer analogy between miracles and Nature. There is an analogy between the things themselves. The difference between them (so far as we can define it), consists in the one class of phenomena being referable to general laws or modes of the Divine agency, and the other not. We cannot define any difference between the things themselves, nor in their primary causes. They are all alike acts of divine power, wisdom and love. And marvellous are all the works of God! Only, some of them appear unique, as single, individual, isolated acts; while others arrange themselves in classes, as being the often repeated and customary acts of God's providence. Those we call miracles; these, natural phenomena. But they are all acts of Deity; and all of them alike surpass human solution.

The daily wonders of creation and providence are no less really wonderful, no less truly marvellous, than the miracles of Christianity. They, too, should be called miracles, if that word really meant any thing more strictly divine in its cause, or more mysterious in its production. Nature and miracle are alike and equally mysterious; alike and equally divine. The one is but an aggregate of divine mysteries repeated often, the other records a few that stand alone and resist classification. But men talk sometimes of the laws of Nature, as though they had solved the whole mystery of causation, by referring to a "principle" called Gravitation, or to a "principle" called Life. Whereas, we know nothing in fact about the one "principle" or the other. They are but names that hide our ignorance from our-

selves. All that we have really effected has been to classify similar results together; and all that we can really mean by a law or principle of Nature is, that the same mysterious acts of divine power are multiplied around us continually and innumerably.

But single out one instance of the working of these general laws of Nature. Search it deep, and search it curiously, and you will soon find there is a mystery in it beyond which you can no more go, than you can penetrate a miracle of Christ's; and your referring it to the general laws of Nature is only saying in effect, that the mystery is repeated again and again throughout the universe. Take any one individual phenomenon, or any one individual object, from all the works and operations of God in Nature and Providence. Take one single day, and explain all its phenomena if you can. All that you think you can explain of the revolution of the earth, and of the sun as the source of light, and of the laws of light, you can explain (so to call explaining) only by tracing the laws of God in these things; and, deeper than all you think you know, there is still the originating power, the designing will, before the mystery of which you can only adore. Take one single night, and try if your astronomy can interpret all that it discloses. Take one single shower of fertility, and tell its history, and explain its effects; one breeze of freshness, and "tell whence it cometh, and whither it goeth;" shew by what chemistry it is produced, and what it does for vegetable and animal life. Take one object, even a stone, and expound its history from the earliest ages of geological antiquity. To do this will carry you back into the days of creation, and fill you with the thought of divine operations as marvellous as miracles. Or take a plant, and trace its organized structure and vital functions. Or, better still, an animal, with its higher organization, and the more perfect functions of its more exalted life; and its instincts, which, if that word has a meaning, mean the undiscovered laws of Providence for the creature's preservation and enjoyment. But rather take a human being as your example of the standing marvels of creation and providence. A child is a creation; the creation of the highest

order of being that exists in this part, at least, of the Creator's works,—in bodily structure, how fearfully and wonderfully made,—with mental endowments yet more wonderful, because impalpable to all the senses, and yet more fearful in the mystery of their constitution, and the immortality of their destination. A creation it is, not the less for being carried on through the uniform process of birth, continually repeated from Adam until now; and not the less wonderful, surely, because all the great and various powers of the future man, it may be the future saint or sage, have their germ in the infant's tiny frame, and because body and mind alike are to undergo a process of growth utterly inexplicable (though natural and perpetually instanced), and declaring itself one of the standing marvels of Providence. Are not birth and growth, are not the preservation, the developement, and the continued action of the bodily and mental powers, quite as wonderful and inexplicable things, though exhibited again and again in every human being of the earth's millions, as if one solitary example of human life thus given and growing, could be exhibited to the intelligence of the universe? Are they not just as wonderful and inexplicable to us, as the Gospel miracles of life restored from the dead? Lazarus and the Widow's Son were but called back by miracle, to a life the greater mystery of which had begun with their respective births. We should call every birth, nay every moment's existence, a miracle, if by that word it were intended to denote the surpassing wonder, the imposing mysteriousness of the Divine acts. The marvels of creation and providence, then, those standing wonders of God's works, which are multiplied without number, and classified under names, cannot be really surpassed in majesty and mystery by any of those isolated Divine acts, which, not being classified under laws, we call miracles. The same religious element comes forth from the divinity of both, to the mind that regards both with attention; and it is only because the one class are habitual and the others rare, that the religious influences of Nature are often disregarded, and the suggestions of miracle deemed more emphatic.

There is, then, no real incongruity between Nature

and miracle ; and if the alleged occasion of the miracle appear to our minds worthy of such divine interposition, there is a perfect harmony between them. The alleged occasion is always to be taken into account.

Thus, when we come to the examination of specific miraculous claims, wherever and whenever put forth, we rightly include the examination of their alleged PURPOSE. We do this involuntarily. Our sense of moral harmony impels us. A reference to the great design which we ascribe to God, whether in the uniformity of nature or in the specialty of miracle, makes us feel at once whether that design could be promoted by the alleged miracle or not. And we therefore require that our feelings of moral and religious interest should be strongly attracted towards the subject-matter of the alleged revelation, before we can admit even the probability of any divine attestation having been given on its behalf. There is always a primary presumption against miracles, derived from the observed uniformity of Providence. We cannot, therefore, rationally conceive of this uniformity being overruled, except for intellectual or moral purposes of a higher order than those which the uniformity itself could subserve. And our impression of the greatness or the trivialty of the purpose alleged to have been answered by the miracles, will always, voluntarily or involuntarily, sway our belief or disbelief of the alleged miracle. If, then, the spiritual purposes of the religion of Jesus Christ appear worthy of the divine goodness to have contemplated, we enter upon the examination of its specific claims to miracles, duly prepared to consider the credibility of the evidence which supports those claims, and not disposed to reject it merely because we think nature invariable, nor doubting whether there was sufficient cause for such a demonstration being made in favour of the gospel.

Now, when we consider the characteristics of the religion of Jesus, its surpassing moral greatness and beauty, the grandeur of its religious truths, the elevation of its precepts and sentiments, and the powerful persuasiveness of Christ's pure and holy example, we are no longer satisfied to speak of the miracles implied in this religion as barely possible, or as credible by

reason of the evident truthfulness and goodness with which they stand connected; but, considering them as forming an inseparable portion of this history, we point to them as bearing, in this connection, an intrinsic appropriateness of the highest order. Miracles, as already observed, appear to be essentially implied in the idea of revelation. And the inwardly supernatural, as regards instruction or moral influence, could only be accredited to general reception by the outwardly miraculous, which says virtually, when it does not vocally; "This is my beloved son; hear ye him." Now the miracles of the gospel are worthy of the spirit of the gospel. They sustain a moral proportion to the general plan of revelation. There is a moral harmony in their relation to Christianity and its dependence upon them. The grandeur of miracle is fully sustained by the spiritual greatness of the religion of Christ, and well did that religion merit to be ushered into the world by superhuman attestations on its behalf. We feel no incongruity, but the very reverse, between the things contemplated, when we place thus side by side, the moral and devotional attributes of the gospel and its miraculous scenery. We feel that the appropriate nursery for sentiment and character such as are found in the gospel history, was amid special manifestations of Deity such as are there recorded. The truths proclaimed by Christ as truths which he had learnt from God, are such, we find, as in no instance to disappoint the expectations awakened in us by the display of surrounding miracle, fixing our intense interest upon the messages about to flow from his lips.

And if we examine more minutely, this harmony is perceived to be more complete. As we read the Divine character in those intimations of design which the works of God in nature contain, so we may also see the divine attributes shadowed forth in the miracles of Christ. And it is one of the internal marks of the truth of those miracles, that their moral characteristics are such as completely to harmonize with the perfections of God, as shown in nature, and also as taught by the lips of Jesus.

Thus, the gospel miracles are benevolent; and their

benevolence images to us not only the character of Jesus who immediately performed them, but that of the heavenly Father whose work he did, whose perfections he exhibited. By his outwardly miraculous powers "he beareth the infirmities, and taketh away the diseases" of suffering humanity; and not less effectually by his persuasives to penitence, and his doctrines of pardon and divine paternal love, is he proclaimed the great physician of the soul. He preaches human brotherhood; and his miracles of mercy, reaching to the Samaritan and the Gentile, repeat most forcibly of all that lesson of benignity. The immediate purpose of his mighty works being to attest the divine authority of his mission, the exhibition of supernatural power would have been enough to effect this end. Such miracles as those of stilling the tempest, and walking on the water, would have proved that Jesus was from God. But goodness in the miracle illustrates the goodness of God. The cure of disease, the restoration of reason to the maniac, the reunion of families whom the grave was separating—why were these the prevailing occasions of Christ's miracles, except to echo forth again and again the gospel doctrine that God is love? None of Christ's miracles were selfish or self-exalting, tempted though he was continually to employ his supernatural powers for his own comfort or his own glory. None were passionate; not the cursing of the barren fig-tree, though some have thought so; it was calmly emblematic of what he prophesied, not angrily, but in tears, —his country's fall.

Christ's miracles, again, were dignified. And they were simple. I mean that his manner was dignified and simple in performing them. The two qualities always go together in all truly dignified characters and actions. There is about the Saviour's mighty works no parade or preparation, no pomp or boasting. He does them just as simply, as naturally, as other men perform their every-day actions. He makes the water wine at the marriage feast, by the same miraculous will, with which he says to the dead, "Lazarus, come forth!" Here is a perfect analogy between the natural and the miraculous acts of God. Providence knows

no difference between things great and small, occasions grand and trivial. The same divine power created and protects the man and the worm. The same omniscient eye beholds the man kneeling in prayer and busy at his daily toil. All things are truly sacred to God. So, the same divine power, intrusted to the agency of Jesus, and the same goodness ever glowing at his heart, were exerted with equal simplicity, and with perfect dignity, to cure the demoniac, to blight the fig-tree, and to bless the marriage-feast.

We might prolong this commentary; but one more analogy between the specific miracles of the Gospel and the order of Providence shall suffice. As our Lord's benevolent miracles in general were suggestive of the benevolent character of the Divine Being; some of them were pointedly suggestive of the human hope of immortality. I allude, of course, to his miracles of raising the dead, and especially to the miracle of which he was himself the subject in his resurrection from the dead. These, the last especially, taken in connection with his doctrine of immortality, were designed, I believe, as they have been ever felt, to be suggestive of the Christian's faith in immortality. And here, again, they are analogous to the suggestions of Nature and Providence, which whisper to the human soul,—in the silence of night as though the voice were from distant worlds, where the spirits of the just may have their bright abodes, and in the silence of thought, with the voice of human capacity and human desire,—that there may be, there must be, there is, an hereafter. Christianity responds in glorious harmony: "Christ is risen indeed." "He is the resurrection and the life." "Death is swallowed up in victory."

In all this, I think, I see not only a general, but also a more particular accordance and harmony between the mission of Christ, considered in its internal characteristics, and the miracles of Christ considered as its external attestation. They are not merely inseparable in the gospel history; their connection is itself harmonious and appropriate. The intrinsic characters of truth and holiness which I find in the gospel, prepare me to believe that the hand of God was seen

pointing its course by outward miracle; and when in turn I contemplate the alleged miracles, they prove to be accordant with all its intrinsic characters of light and goodness. This is the order of evidence by which my own convictions as a believer in Christianity have been matured; and I am much mistaken if the same is not the case with the great bulk of reasoning Christians. So striking and so strong appears to me the evidence suggested by the perception of this moral harmony beteen Christ's mission and his miracles, that, were the presumptions against miracle, derived from the study of material nature, really powerful (as I think them to be absolutely powerless), did they really present difficulties in themselves considered (which I cannot perceive that they do); I would still appeal from this alleged undeviating uniformity of the physical order of nature, to that higher and more comprehensive uniformity of *moral plan*, which he who studies mind as well as matter may perceive to prevail through natural and revealed religion. I would the more diligently trace that beautiful analogy which subsists among all the ways of God in Nature, Providence and the Gospel, manifesting every where the same great spirit as working in all and through all by various operations, and proclaiming the same great and benignant purpose of human improvement and happiness, while the successive stages of human education are leading on towards higher degrees of virtue, purity, and spiritual glory, and evincing a harmony of plan amidst all diversities of operation, yet more comprehensive than that which has been discovered to pervade the workings of the natural world, amid its various laws and apparently conflicting agencies. Yes; just as the student of physical science sometimes finds what at first sight appear to be incongruous operations at work in nature, and confesses the difficulty, if not impossibility, as yet, of reconciling them to the general laws of nature; yet by patiently tracing out their more remote connections, discovers at length their perfect accordance with the known order of nature; just so, if from the order of material nature, he extends and elevates his view to the intellectual and moral nature, if he will note the

connection between matter and mind, the visible subservience of the one to the other, and the manifest design of the Creator to develope intellectual and moral qualities in his human offspring through the agency of his material creation, he will thus perceive that the laws of matter are only one order or class of those natural operations by which the Creator works his great designs, and that there are other laws (equally laws of nature) impressed on His mental creation, and others again connecting the material with the mental. Thus his view of Nature is enlarged, so as to afford him a glimpse of the design of God in Nature. Then, if he next finds, that, besides the general action of all these various orders of material and mental laws, there are intimations that the Creator has occasionally interposed some special and temporary agency for the special promotion of His purposes; but that, in those deviations from the ordinary course of Nature, there has still been maintained a perfect harmony of spirit and a constant reference to the same ultimate plan, identifying the benevolent design which runs through all; then, so far from feeling distrust as to the reality of these seeming deviations from the laws which govern certain parts of the great whole, he is in fact gaining a glimpse at the higher laws of the Divine government, which reconcile and unite all partial agencies into one whole. The lower laws of matter, so far as he can examine them, appear to be uniform. But here he finds certain traces of a higher law, of benevolent design, of Divine purpose and volition; a higher law, which comprehends all the other laws, the known and the (to us) unknown laws of creation and providence. This higher law of Divine Purpose is now seen acting by means inscrutable to us, and in a way not referable to natural laws, which we therefore call miraculous means. But the miracle proclaims the same beneficent design, the same Divine goodness, which are traceable in all other modes of the Divine agency; and though it forms an exception to the general sufficiency of the natural causes uniformly and perpetually acting, it is itself an instance of the higher uniformity of Divine purpose in promoting the spiritual improvement of the human race. If,

in short, we rationally contemplate the uniformity of Nature's ordinary causes, as ordained not for its own sake, but for the sake of the intelligent beings who are called upon to act in reference to it continually, we shall no longer find it difficult to acknowledge the few recorded deviations from it, which are seen to be connected with the same evident purpose in regard to the education of the human race. Just as we hold the uniformity of Nature to be ordained not for itself, but for the good of God's intelligent creation; so we hold the Christian Miracles to have been exhibited, not for their own sake, but still for the good of mankind. And if they be an integral part of the gospel, and the gospel is worthy of God and a blessing to man, this is their true defence against the charge of being inconsistent with nature: Nature is but a part of Providence, and there is a perfect unity of design between the natural and the miraculous acts of Providence.

I have endeavoured to develope, in the foregoing pages, what I deem the direct and main argument for the truth of the Christian miracles. I take them to be inseparable from the gospel. I am convinced that the gospel is true, by its internal marks of truth and goodness. My strong impression of the primary improbability of miracles gives way to the conviction that the end was worthy of such means. Miracles for such an end I find to be in perfect harmony with Nature's laws, which subserve the same end. And the specific miracles of the gospel harmonize with the gospel character of God and of Christ. Therefore I am a Christian, and a supernaturalist.

(To be concluded in our next.)

MONTHLY RECORD.

September 1. 1842.

Twelfth Anniversary of the Scottish Christian Unitarian Association.—The Anniversary of this Association was held in Edinburgh, on Sunday and Monday, August 7, and 8. Friends were present from Aberdeen, Dundee, Dollar, Tillicoultry, Devonside, Stirling, Dunblane, Carluke, Glasgow, Kirkintilloch, Haddington, Fenton, Queensferry, Markinch, Portobello, Leith, &c. There were three religious services on the Sunday. In the morning, the whole was conducted by the Rev. Henry Acton of Exeter, who preached a highly interesting, argumentative, and powerfully convincing discourse, on "the common faith," the Catholic faith, shewing its identity with the great principles which constitute the belief of Unitarian Christians. The discourse was founded on Titus, i. 4, and was listened to with deep attention by a large audience. In the afternoon, the Rev. John Taylor of Glasgow, conducted the worship, and preached from Matthew, v. 8. The sermon was throughout a beautiful and impresssive illustration of the truth, that purity of heart, prepares the mind for the reception and cultivation of pure, benevolent, and enlightened conceptions of Deity; and could not fail to awaken holy and truth-loving thoughts in his hearers. Mr Harris introduced the service in the evening, and Mr Acton preached from John, iv. 23, 24, vindicating the spirituality and undivided nature of Christian worship. The subjects selected by the preachers were most appropriate to the occasion, and imparted instruction and gratification to all who were privileged to hear them.

On Monday afternoon, the members and friends of the Association, assembled at a social repast in the Waterloo Rooms. The spacious hall was tastefully and beautifully decorated with evergreens and choice flowers. The President's table was placed across the head of the hall, and five others extended from it the whole length, whilst four were placed before the raised seats at the other extremity of the building. When the whole seats were occupied, as they speedily were on the opening of the doors. the effect was highly pleasing. Fully three hundred and fifty ladies and gentlemen were present. Twenty of the young men of the Edinburgh congregation officiated as stewards, and by their very efficient services contributed greatly to the comfort and pleasure of the

meeting. On the motion of Mr E. V. Blyth, Mr Harris was called to the Chair, and Mr Philip of Edinburgh was appointed Vice-president. Mr Harris implored the Divine Blessing on the proceedings and objects of the meeting, and after tea, a hymn of thanksgiving was sung by the company.

Mr Harris then addressed the assembly on the purposes of the Association, and afterwards, as the Secretary, read the following Report of the Committee.

"The Committee of the Scottish Christian Unitarian Association, in soliciting the attention of its members and friends to the efforts, which, with very limited means, they have been enabled to put forth for the furtherance of its objects, during the past year, have great pleasure in congratulating their Christian brethren, on the recurrence of this Anniversary, in the City in which the Institution was originally formed. It is by contrast, chiefly, that progress can be indicated. Many years have passed away, since this Association, *in its original form*, was instituted; and few as were the individuals who founded it, fewer still remain, to witness, and rejoice, in the religious change that is passing over society. The truths which, in evil times, this Association was framed to diffuse, have, however, not only not departed with those who, at that period, amidst obloquy and peril, honestly and fearlessly professed them, but are now happily cherished by increasing numbers, and impart peace and joy to many hearts, once weighed down to the dust by the gloom of bigotry and error. The association of individuals, possessing faith in human brotherhood, and God's paternity, must, in any circumstances be a duty to themselves, their brethren and their Maker; for, by what other means, save human agency, can these benignant and life giving principles be disseminated, and established in the earth? The companionship of the worthy and the wise, is ever valuable; cheering to individual effort, prompting to combined and energetic labour for human improvement, and freedom, and happiness. More especially is the duty obligatory, when religious error is rampant, ecclesiastical domination increasing in its demands, and far stretching in its power; and austerity, fanaticism, and intolerance, substituted for the truth, liberty, and charity of the gospel. In a land, where the Infinite Spirit of love is depicted as cruelty, and man, the image of his Maker, is defamed as altogether worthless; where professed Protestants are deprived of their privileges as the freedmen of Christ Jesus, and hunted from church court to church court as aliens and outcasts, for the slightest difference of opinion, or the sincere and practical advocacy of Christian morality, liberty, and peace; where churchman and dissenter alike denounce heresy

as a crime, and brand the exercise of individual judgment as rebellion to a prescribed creed,—it is imperative on all who would vindicate Christianity as the religion of benevolence, and freedom, to associate together and cheer each other onward in the conflict with the dogmatism that anathematizes individual judgment, the sacerdotal tyranny that would lord it over individual conscience, the gloomy and repulsive bigotry that would fill the land with darkness and lamentation. Individual effort may effect *something* in mitigation of these evils, and should ever be exerted with devotedness and zeal; but the union of many who are like minded in Christ, would manifestly do more than isolated attempts can possibly accomplish. Believing this union to be a duty called for by gratitude to God, and Christian sympathy for man; demanded by the signs of the times, and the circumstances of the professing Christian world; a paramount claim on all who would remove the ignorance which degrades, the superstition and intolerance which enthral and debase, and thereby prevent the infidelity in God and man which these causes necessarily generate, the Committee rejoice in this assembly of their Christian brethren, as well as in the Christian fellowship which this gathering evinces.

"It is particularly right and fitting that, in this land of church courts, of catechism and confession, there should exist one association of Christian professors *really voluntary*, not in name merely, but in deed and in truth,—an association to which no individual is forced to attach himself as a necessary preliminary or adjunct to the enjoyment of church privileges; and to which he is not called on to adhere one moment longer than he esteems it useful and benevolent in its tendency. This is simply an assembly of Christian brethren, come from different parts of the country, to encourage each other in the open and consistent profession of what they believe to be true, and the faithful undeviating practice of what they deem to be good. There is nothing in this institution that resembles a Synod, or that apes a Convocation. We neither endeavour nor wish to exercise the least controul over each others faith. We do not meet together to say 'brethren you *must* believe *this*; brethren, you are in danger of everlasting damnation if you do not acknowledge *that*.' We do not come to exercise dominion over each others belief, but to be helpers of each others joy. The very constitution of our society is such as perpetually to keep us in mind, that no individual has a right to dictate a creed to another; and that even the opinion of the society as a collective body, is no more binding upon an individual, than the opinion of an individual is authoritative to the body. We do not settle what

is true or false in religion by majority of votes. We earnestly exhort one another to inquire, each for himself, in the important matter of religion; to exercise his faculties in investigating the proofs and the contents of the Scriptures, and to decide what is true or false, according to the best of his own judgment; to disdain the folly, the pusillanimity, and the wickedness of entrusting his mind to the keeping of another. To vindicate the liberty wherewith Christ our only Master in religion has made us free; and in the exercise of that liberty, to cherish still more fervently in our own hearts, as well as to induce in others the hallowed persuasion that we have all one Father, and that one God, as good as he is great, has created us; that we have all one Leader to truth, and goodness, and immortality, Jesus Christ the righteous; and that all mankind are brethren; to build up each other in the hope and faith of human progress, and in the untiring pursuit of the good, the true, and the holy, that peace may dwell on earth, and good will be diffused among the children of men, and glory to God, be ascribed by all the inhabitants of earth; for these purposes we associate, and to promote these beneficent ends is our meeting assembled.

"In furtherance of these purposes, correspondence has been been maintained, by the Secretary, with the various individuals and Societies, in the many places in Scotland, in which the religious opinions of the Association are now upheld. Many extracts, of considerable interest, might be presented from that correspondence, showing the struggles of individual minds, in freeing themselves from the shackles of contradictory and demoralizing creeds; many worthy examples of stedfastness of purpose, and consistent adherence to that which was believed to be true; many sacrifices of personal interest, in the maintenance of a free, uncreed-worn conscience; many beautiful illustrations of the power of religious truth, to console and cheer, amidst poverty and privation; as well as very many proofs of the cant, and prejudice, and cunning, and hypocrisy, and intolerance, and worldy-mindedness, which in vain attempted to stifle the outbreak from stultifying creeds, and sectarian assumption. The opportunities which such correspondence presents, of aiding the inquiring, and assuring the timid, and confirming the wavering, and strengthening to open, consistent profession, are not among the least useful labours effected through the agency of the Association.

"Partly in consequence of the new relations which the Ministers of Glasgow and Edinburgh have been called to sustain since the last anniversary, the missionary labours of the past year have not been equally numerous to those of some preceding periods. The Committee are happy to re-

port, that, by the kindness of their respected friend, the Rev. James Forrest, in supplying at Glasgow, the able and excellent pastor of that congregation was enabled to spend one Sunday at Kirkintilloch, conducting the worship, morning and evening, to considerable audiences. Mr Forrest likewise contributed his valuable services on the Sunday of the introduction of the Rev. Thomas Bradshaw at Tillicoultry, preaching morning and evening, and Mr Bradshaw in the afternoon. Mr Bradshaw, in addition to his stated services at Tillicoultry, soon after his settlement arranged to preach at Falkirk every six weeks, and at Stirling and Dunblane once a-month. He has also delivered two discourses at Dollar. The attendance at all these places has been variable as to numbers,—the almost universal commercial depression prevailing in these districts, operating very injuriously and powerfully against accessions to our societies; and the occurrence of other unforeseen circumstances militating materially against success. Nevertheless, it is cheering to believe, that though the individual Societies more immediately connected with the Association, may not have prospered so greatly as was desired and looked for, freedom in religious opinion, and increased charity between dissidents, have been promoted by the labours of others, who, though not nominally of our denomination, and once bitterly opposed to us, are now one with us in the belief, that charity, out of a pure heart, with love unfeigned, is the end of the commandment. The Committee rejoice in the persuasion, that their friends in these districts who have put their hands to the plough of religious reformation, will not look back, nor be discouraged, but continue diligently to sow the seed, leaving its fruition to the certain progress of time, and the blessing of the overruling Providence of heaven.

"During the past year, the Secretary has preached once in Stirling, as well as on a week-day evening, and an entire Sunday in Tillicoultry. He has also preached on two Sunday evenings at Leith, to as large audiences as the place of meeting could contain,—these efforts leading to many pleasing results, in the calling forth of a spirit of serious inquiry in not a few individuals, and their subsequent frequent or stated attendance at the Chapel in this City. Mr Harris likewise preached on a week-day evening in the Town-hall of Haddington, to a deeply attentive audience. Hearing from his esteemed friend, the Rev. James Martineau of Liverpool, that an individual at Dumfries had embraced the Unitarian faith, and was suffering patiently ill report for his efforts to bring others to similar conviction, the Secretary brought the matter, after some correspondence with the true-hearted in-

dividual alluded to, before the Committee, who immediately authorized Mr Harris to propose holding a religious service in that town, whenever it should be thought likely to be available for the diffusion of scriptural inquiry. In consequence, Mr Harris visited Dumfries, and had much conversation with many intelligent persons, and on a week-night preached in the Trades' Hall to a very crowded assembly. He was pressed, by numbers, to revisit the town at as early a period as possible. Two hundred tracts were distributed among the people; and subsequently the Committee voted several publications, to lay the foundation of a Unitarian tract lending library at Dumfries.

"In April, Mr Harris passed two Sundays at Aberdeen, exchanging pulpits with his indefatigable young friend and brother, the Rev. J. H. Hope. During his stay in that city, Mr Harris conducted five religious services in the chapel, as well as lectured in the Temperance Hall, on a Saturday evening. At every meeting, the chapel was crowded; and the Committee are gratified in reporting the warm terms of satisfaction he expressed, in witnessing the present condition, and future prospects of the interesting congregation in that important city. The Committee are desirous of expressing to the members and friends of the Association, the conviction avowed frequently by their predecessors in office, of the great utility of wisely conducted *missionary* labours. It is the living voice, by which public attention is best excited to the calm and faithful consideration of obnoxious truth,—obnoxious only because it is misrepresented. Let public lectures, in explanation of our principles, be followed up by the circulation of works in their illustration and defence, and the truth we aim to advance will be vindicated from obloquy, and find its advocates in many who now turn from it with aversion, solely in consequence of the flagrant misstatements of its opponents; and will be hailed by multitudes, who are wishing for something more rational and benevolent, and free and practically moral, than the common theology, and who now often fail to find the truth and liberty they long for, chiefly because so little effort is put forth to point public attention to the enlightened, benignant, and practical truths of pure and undefiled religion. If the occupants of the thousand pulpits, devoted to the inculcation of principles which we deem dishonourable to God, and demoralizing to man, are alone to have access to the public ear;—if truth be silent, because error frowns, and maligns, and anathematizes, who can hope for the enfranchisement of the public mind, or ought to be surprised that intolerance and fanaticism continue to be dominant? The Committee trust, that their successors in office will devise a plan of lay and

ministerial missionary effort, which may do much to disabuse the prejudiced, and present to the people the religion of peace. and freedom, and love, that it may have free course, and be glorified in the improvement and regeneration of society.

"The Committee received from their predecessors, a stock of 1391 books and tracts. To this have been added 250 copies of the Eleventh Annual Report; purchased of various publications 671; presented by the Rev. Thomas Bradshaw, 500 copies of his excellent tract, entitled, "Materials for thinking;" and the Committee are particularly gratified in stating, that to the unanimous resolution of the subscribers to the Edinburgh Unitarian Library, and Tract Society, the Association are indebted for the very handsome donation of 1520 tracts, and the loan of the stereotype plates of three of the most valuable of Dr Channing's smaller publications. The Committee feel assured the members of the Association will join with them in returning cordial thanks to their Edinburgh brethren, for this very liberal, seasonable, and useful aid. The whole amount of tracts in the hands of the Association, in the course of the year, has been 4332. Of this number 250 copies of the Eleventh Annual Report were distributed among the subscribers and friends; Leith, 170; Falkirk, 100; Stirling, Tillicoultry, and Dunblane, 200; Dumfries, 200; Haddington, 100; to St Mark's Chapel, Edinburgh, to form a tract lending library, 275; Aberdeen, for the same purpose, 134; and Dumfries, 77; claimed by subscribers to the Association, 91; sold 210; given away by the Secretary to various individuals, 135; and to St Mark's Chapel Library, 7; making a total distribution of 1949 tracts, which, deducted from 4332, leaves at present on hand 2383 tracts, value £44 : 14 : 6. The Committee cannot close this portion of their Report, without particularly referring to the interest excited amongst strangers to Christian Unitarian principles, by the Tract lending library at St Mark's Chapel. The applications for the various numbers, throughout the winter, were very numerous, more numerous, sometimes, than could be supplied; and the good thereby effected, they are persuaded, will prove to be extensive and lasting. They confidently recommend the adoption of similar plans to their brethren, wherever situated.

"The Committee feel pleasure in acknowledging the unabated interest taken by the Committee of the British and Foreign Unitarian Association, in the diffusion of Christian truth in Scotland. That interest has, during the past year, been manifested in the grant, on application by this committee, of £20 to the Rev. T. Bradshaw, in express addition to the sum promised by the district in which he labours, and in

furtherance of his missionary efforts in that locality. £10 were also voted by that Association to Aberdeen. The Committee deeply regret, that, from various causes, the income of the Scottish Association during the past year, has scarcely exceeded one-half of the amount of the year preceding. They have, therefore, been unable to realize the intentions entertained by their predecessors with respect to assisting the meritorious efforts of their Tillicoultry brethren; and even the comparatively small assistance, conditionally voted, they have as yet not been furnished with sufficient resources to forward. They trust that the prevalent commercial distress, which has in a considerable measure occasioned this straitened revenue, will pass away, by the national adoption of measures, founded on principles strictly in accordance with the free, unmonopolizing, benevolent religion, which it is their heart's desire, and prayer, to spread abroad; that the days of monopoly, whether in relation to earth or heaven, may speedily be numbered, and class legislation, and class privilege, be acknowledged to be as alien to reason and justice, as they are at war with the free and benevolent spirit of the religion which reveals one family, one Saviour, one Father, one boundless heaven of purity and blessedness. At the same time the Committee cannot conceal from their friends the expression of their conviction, that more efficient assistance might still have been expected and tendered, in aid of the objects they are associated to advance. They fully agree with their predecessors in the statement, that, 'with greatest ease, the number of subscribers to the Association might be doubled. There must be no withdrawment of effort, no stinted service, till error be uprooted, and ignorance, and sin, exist no longer.'

"The following constitutes the substance of the replies which have been received by the Secretary, in answer to the circular letter addressed to individuals and societies in connection with the Association:—

[PATNA.—Our principles gaining ground; the desire to read Unitarian works on the increase; disgust at the maledictions of reputed orthodoxy deepening. GLASGOW.—Much discouragement felt at the removal of the former minister, but the society continuing steadfast; many strangers attending the lectures given by Mr Taylor, whose services are highly appreciated; some accessions made, though the severe commercial depression has operated injuriously on others; the institutions connected with the society prospering, and good hope felt for the future. SALCOATS; DALRY.—Prejudice on the wane, Unitarian books sought after. CARLUKE.—The little society still farther lessened by emigration to Canada, as well as by deaths. GIRVAN.—The people are becoming much

more liberal in their sentiments, and many who were very bigotted and intolerant about four years ago, now freely admit the right of individual judgment and liberty of conscience KILMARNOCK.—In consequence of the doctrine of original sin, and other kindred opinions, being freely discussed by the Rev. Mr Morrison, lately deposed for heresy by the Secession Synod, a more favourable opportunity for the introduction of Unitarianism has never before occurred. DUNDEE.—A few individuals regularly assembling for public worship. DUNFERMLINE.—A few steady friends, and a good number favourable, and desire to read; occasional missionary visits would be highly useful. DUMFRIES.—Prejudice greatly removed by Mr Harris's preaching, and occasional preaching should be given, if possible, still further to stimulate inquiry. GREENOCK.—Mr Callendar and Mr Dunlop of Paisley's services highly approved, but, owing to various causes, the meetings at present suspended. HADDINGTON.—Nothing would do so much to advance the cause as Mr Harris's following up his visit, by delivering a course of lectures on the leading doctrines held by the Unitarians. FALKIRK.—Friends continue to meet, and several favourable circumstances occurring to cherish hope in future progress. DUMBARTON.—The Vale of Leven, a favourable place for missionary effort; Channing's works have been much sought after. ANSTRUTHER—Channing's works have found their way here, and are much admired. ABERDEEN.—A Sunday school formed in connection with the congregation; Mr Hope's services highly acceptable. PAISLEY.—The aspect of the religious community is rather favourable. One of our large Dissenting congregations, by an overwhelming majority, has discarded the doctrine of Calvinistic Election as an article of church fellowship, and has manifested a degree of liberality truly encouraging. EDINBURGH.—"The Committee of the Edinburgh congregation are happy to inform their brethren, that since last year a marked improvement in their prospects has taken place. The ordinary services of the chapel have been much more numerously attended than hitherto, the average numbers having been 200 in the forenoon, and 300 in the afternoon. About 80 additional sittings have been let in the chapel. A course of lectures on Universal Restoration, was delivered by Mr Harris during part of last winter on Sunday afternoons, and afterwards re-delivered in the evenings; in both cases to large and attentive audiences, and with most beneficial results. In spring, Mr Harris delivered a course of lectures on Calvinism in the afternoons. Upon all these occasions, the tracts furnished by the Association were lent out and read,—they were eagerly sought after, and there is every reason to believe, attentively perused.

With regard to the congregation itself, the Committee are most happy to say, that its present state is much better in every point of view than at any former period of its existence, and they are encouraged to hope for a continuance and increase of this prosperity from the perfect harmony and good-feeling which prevail among its members. They cannot avoid saying, that much of this is due to the exertions and high character of their minister, and they gladly take this opportunity of recording their gratitude for his services, and their best wishes for his happiness "]

" In conclusion, the Committee trust the members and friends of the Association will acknowledge, that as much has been effected during the past year, with the diminished and very limited means at their disposal, as could reasonably be expected from them. They would gladly have done more had it been in their power. They sincerely hope that power will not be withheld from their successors. Ignorance, corruption, bigotry, error, and sin, abound on all hands. It is the sacred mission of those who can remove any portion of the surrounding evil to effect their utmost. The highest interests of individuals, of families, of the nation, of the world, depend on the untiring, faithful, devoted, labours of the consistent friends of religious truth and freedom. It will not do to waste on idle and profitless theological speculations the time which ought to be appropriated to the mental and moral instruction, and elevation, and purification, of the people. Remove the sin which exists; enlighten the ignorance which broods over the land; drive away the pestilence of a cruel and vindictive theology, that a purer and holier atmosphere may be inhaled; reclaim the erring, lift up the fallen, aid the oppressed, break *every yoke*;—then will the Way, the Truth, and the Life, be seen, and venerated, and loved, and obeyed,—man will be one with his brother—one with Christ the universal Saviour—one with God, the infinite, allwise, all benevolent Father,—and the peace of God, perfect, eternal, will hallow and sanctify every heart, to the world's redemption, and HIS sole, unrivalled, undivided glory."

The Report of the Treasurer of the Association, is as follows :—

Income.

1841.				
Sept. 19.	Collection at Anniversary, Glasgow,	£9	10	0
	Profits from Tea party, -	1	1	7½
	Ann. Subscript. Patna, - -	0	2	6
	... .. Stirling, - -	0	2	6
	... .. Girvan, - -	0	5	0
	... ... Dalry, - -	0	5	0
	... ... Carluke and Lanark,	0	10	0
	... ... Greenock, - -	0	12	6
	... ... Dumbarton, -	0	13	0
	... ... Falkirk, - -	1	0	0
	... ... Hadington District,	1	1	0
	... ... Kirkintilloch, -	2	0	0
	... ... Aberdeen, - -	2	12	6
	... ... Edinburgh, -	6	19	0
	... ... Glasgow, - -	7	14	0
	Collections, Leith, - - -	1	1	10
	... Aberdeen, - -	4	10	2½
	... Paisley, - - -	0	12	4
	Tracts sold, - - - -	1	2	6
		£41	15	6

Expenditure.

1841.				
Sept. 19.	Balance against Association, -	£2	11	9
	Expenses of Anniversary, - -	6	15	6
	Missionary expenses, - - -	11	12	5
	Tracts purchased, - - -	8	2	9
	Printing and Advertising, - -	6	1	6
	Parcels, postages, and paper, -	1	10	6
	Stitching and covering pamphlets,	0	13	0
	Paisley Lectures, 1840–41, - -	1	15	6
	Balance in favour of the Association,	2	12	7
		£41	15	6

Examined and found correct,

E. V. Blyth,

Edinburgh, Aug. 4. 1842. R. Shiels.

The opening address of the President, and also the Report of the Committee, were received with considerable applause; the speakers throughout the evening were repeatedly and warmly cheered;—the enthusiasm gathered as the proceedings went on, and all was earnestness, harmony, and zeal. When the Report was finished, the tables were plentifully supplied with various kinds of fruit.

The first resolution was moved by the Rev. J. H. Hope of Aberdeen, who expressed his high approbation of the efforts that had been put forth in the past year; dwelt on the importance of education in general, and Sunday school instruction in particular, in connection with the usefulness and prosperity of the Unitarian congregations; and urged likewise on all who valued a pure and benevolent faith, and were anxious for its dissemination, the duty of regularity of attendance on the public worship, as an individual testimony to Christian truth, a means of self-improvement, animating to the minister, and of powerful influence in calling public attention to pure and practical religion. The resolution was seconded in a few excellent remarks by Mr Boyd of Kirkintilloch, and, like all the others proposed and seconded, in the couse of the evening, was unanimously adopted by the meeting.

"That the Report now read by the Secretary be approved and adopted, with thanks to the Committee for their labours; and that the following persons be requested to undertake the superintendence of the affairs of the Association for the ensuing year:

Mr E. V. Blyth.	Mr Ireland.
... C. Blyth.	... Philip.
Dr Daun.	... Shiels.
Mr G. H. Girle.	... Scott.
... Hardie.	

Rev. George Harris, Treasurer and Secretary."

Mr Philip of Edinburgh, proposed the second resolution, as follows:—

"That contrasting the present position and future prospects of the Unitarian cause in Scotland, with its condition when this Association was originally instituted, and looking with hope for beneficial results, from the prevalent agitation in public feeling on religious subjects, as well as from the spirit of Religious Reformation which has been awakened;—its members and friends would express their thankfulness to the SUPREME FATHER, whose universal love it is their aim to vindicate, and in whose undivided worship they would induce all their brethren to unite—that past efforts have not been fruitless; and would see, in the progress which, despite

every obstacle, has been made, a powerful incentive to persevere in the diffusion of the hallowed and benignant principles of Christian truth, freedom, and righteousness."

Mr Philip said,—I should be very willing to allow this resolution to rest entirely on its own merits, being perfectly convinced it would receive the hearty approbation of this assembly, from the sentiments of piety and benevolence which it breathes. But, Sir, I feel that I cannot sit down without saying a few words, particularly respecting the striking contrast which this meeting presents, with the appearance which was made when this Association was first instituted. And here I would drop a tear of sorrow to the memory of some of the most upright and best of men, who met with us upon that occasion, were my mind not relieved by having before me in this very elegant assembly a host of enlightened and ardent friends in the cause of truth and righteousness; and, my friends, I feel doubly relieved by the presence of our excellent chairman, he being one of a small remnant of the friends of the cause who were banded together in Scotland about thirty years since. Sir, I cannot but call to mind the circumstance of your ascending the pulpit to preach your first sermon in Edinburgh, when, though in years a mere boy, you delivered a sermon, which, in as far as regarded the matter and manner of its delivery, made such an impression, as to call forth the remarks of our friends on leaving the church, that it was an excellent discourse; others said it was a thundering sermon; some that you were a perfect Boanerges; while some of our more staid and pious brethren, said you were a clever lad, reminding them of the stripling David, inasmuch as that you were going forth to slay the great Goliah of Calvinism and superstition. But I must not anticipate what may be said much better by another gentleman at a subsequent part of the evening. I will now come to what is more immediately before us, and sir, when I look round upon this numerous meeting, this, I must say, glorious assembly, I cannot resist calling it by the title of the General Assembly of the Unitarian Church of Scotland. Allow me, then, sir, to address you as the Moderator of this our General Assembly; and although we cannot rank among our numbers the mighty chiefs and nobles of the land, which the assembly that met lately in St Andrews Church could boast of, allow me to congratulate you, and our friends, that we can boast of much better things; that we have no vexatious discussions amongst us; and that, while we make such a display of lay elders, we can also number more clergymen than on former occasions; and, I trust, we have all good hope in the success and triumph of these gentlemen in the good cause we have all so much at

heart. And here I feel compelled to call upon my lay brethren to give all the support and encouragement they possibly can to our clerical brethren. Some will say, what can we do? It depends altogether upon these gentlemen themselves whether the cause prospers or not, and they know nothing which they can do in the matter. I beg to say, they, all of us, can do something, some a great deal; at all events, we can all encourage them by our constant and faithful presence in the church on the Lord's day. There cannot be any thing more disheartening than for a minister to come forward on the Sunday, with well prepared services, the anxious labour of the past week, and to deliver these to a few hearers, thinly scattered through the house. It has a most heartless effect. I recollect of a remark of our friend Mr Combe, when lecturing in this very room, he said, that he knew nothing which had a more withering effect upon the speaker than a thin audience; it cooled him down to such a low temperature, and the few present got so affected with the miserable appearance, and with the very cold aspect of each other, the frost became so general, that the words of the lecturer never reached the hearers, but were frozen mid-way between him and his audience. Now, Sir, I hope our friends will not allow this to take place in any of our places of worship, but speedily repair this evil whereever it has existed, knowing that every effort, however humble, will be blessed by a higher power. Some will say, truth is mighty, and will prevail, Unquestionably. Who doubts it; but we must use the *means* to ensure its prevalence. What should we think of the husbandman, who should sit down contented, with his arms folded, and say, the principles of vegetation are mighty, and will prevail, whether I cultivate the soil, or sow the seed; and should expect, at this season of the year, to be reaping the fields, and gathering into his barn, without effort and preparation? Let us avoid the like censure; be up and be doing, and then, and then only, in due time we shall reap, if we faint not.

Mr William Smith of Edinburgh seconded the resolution, in the following terms:—I rise very willingly to second the resolution which has just been proposed by the Vice-president. It is always instructive to look back upon the past,—it is both pleasing and instructive to look back upon past exertions for the improvement and happiness of our race. It is peculiarly so in the present case. The history of this Association furnishes an instance of quiet persevering effort for the establishment of great principles, amid much discouragement and opposition, unaided by popular applause, animated by one motive—duty. To those who, like the gentleman who has just addressed you, can call to mind its early days,

this meeting will bring with it the memory of many of those things which most dignify and adorn human life, of doubts dispelled, of hopes realised, of difficulties encountered and subdued. Those who have become connected with it only at a later period of its existence, will find in its records many a source of hope for the future, many a pattern of disinterested devotion to truth, many an example of self-sacrifice. And all who trace its course, will find another proof added to the already accumulated evidence of history,—that no great principle was ever asserted, no great right ever demanded, even by the feeblest of human voices, but that assertion, and that demand, carried with them a never dying power.

It is not, however, my purpose at present to enter more at large into the past history of this institution. That will be done more appropriately by some one who has been longer connected with it than I have been. And I therefore turn at once to the more general topic of the value of such societies as a means of human improvement—the extent and limits of their usefulness. And, perhaps, the simplest and most comprehensive way in which I can direct your attention to this subject, is by adverting very briefly to the great idea which, recognised or unrecognised, lies at the bottom of all such associations, which is implied in their very existence—the idea of progress in religious opinion. Implied, I say, for this principle is but very imperfectly recognised by most of them. It is indeed readily admitted that great advances have been made, that errors have been exposed and laid aside, that doctrine has been purified, and the standard of moral judgment raised and improved; that we have left behind us many of the delusions and falsehoods, as we are pleased to term them, of past ages; all this is eagerly maintained, but the idea of future progress is not so willingly admitted, we do not so readily acknowledge that our own system may be susceptible of emendation,—and still less do we grasp this principle in its completeness,—still less do we see, that *the form* which, the religious sentiment assumes in one age, which is the natural, unconstrained, spontaneous expression of the religious feeling of that age, must of necessity be outgrown by the next; that the truth of one age will become the error (which is the imperfect truth) of the next; that the faith which to-day inspires the most heroic devotion, will to-morrow fall cold and lifeless on the heart; in a word, that in religion, as in politics, philosophy, and every other product of the human mind, change,—progress is the law of our being.

This idea, I say, is implied in the existence of societies like the present, because, while they all concur in representing their own system of belief as an advance,—an improve-

ment upon those which have gone before it, we have hitherto found none which, by its permanence and completeness, has realized the hopes of its adherents. Each has arisen with the glow of youthful enthusiasm, fulfilled its day of labour, and in turn made room for its successor. In many of the stages of its varied existence, the Catholic church has exhibited a noble zeal, an unquestioning faith, an untiring devotion to duty and truth, unparalleled among modern sects,—but yet Luther and his Reformation arose; for the Catholicism which filled the mind, and animated the labours of a St Bernard, a Loyola, and a Xavier, was found insufficient to satisfy the intellectual wants of the sixteenth century. And the Protestantism of that sixteenth century,—how many changes has it undergone, into how many varieties has it been broken up, until now even its broadest principle, the watchword which we have so often heard from our Unitarian pulpits, *the Bible, and the Bible only*, seems no longer to be an adequate expression of the doctrine of private judgment. It was necessary that it should be so, unless we could have used the very same materials of thought which our forefathers used, employed the very same instruments of judgment which they employed, and placed ourselves in the very same position from which they viewed the objects of their and our contemplation.

It is with reference to this great law of progress in opinion that institutions like our own are to be judged. They are not simply church unions,—not mere associations of men holding similar opinions, for the purpose of social and religious intercourse, they possess a character beyond this,—that of proselytism; their chief object is conversion,—the general promulgation of certain doctrines,—the re-formation of the world in their own intellectual image; a purpose unattainable, indeed, yet deserving of all honour and respect when its accomplishment is regarded as a step in the progress of human civilization,—a step imperfect in itself, no doubt, yet leading to results which lie beyond and above it; but, on the other hand, when undertaken without regard to its relation to the great movement of the race, when rested solely on its own separate and intrinsic value, or on that peculiar species of self-esteem which manifests itself in excessive tenderness about the salvation of other men,—a purpose as unjustifiable as it seems to me utterly futile and absurd. To make the whole mental world one vast reflex of their own spiritual miniature; to confine all mental activity within the circle of their own belief; to chain down fancy and feeling to the dull level of their own inanity,—such seems too often to be the sole end and object of many of our Protestant proselytizing societies. Dogmatism of the most amazing and preposterous description is the natural and

inevitable result; for when once the mind has removed its opinions from the realm of modest speculation into that of absolute and ascertained truth, it can assume no attitude toward other minds, but that of an authoritative and privileged teacher, or even judge, dispensing as the rewards of theological partizanship, the natural and inalienable products of free thought, and free—without which it cannot be moral—action. Nor is this attitude assumed towards contemporaries alone. It has an expression even more popular now-a-days. Notwithstanding the increased difficulties which stand in the way of a true judgment upon past ages, they are as confidently and summarily dealt with. Their most prized truths are falsehoods (well for them if they have not been wilfully entertained), their zeal insanity, their motives delusions, their virtues crimes! A night of profound darkness hangs behind and around us; only here, at this moment, in this little circle of ours, the first spark of truth is kindled, which is at length to enlighten futurity!

It was not to be expected that our own body should have been entirely exempt from this illiberality. I believe, and trust, that it has been much, very much, freer from it than most other religious sects; but, I say, it was not to be expected that we should have been altogether exempt from it, placed as we have been in a state of necessary antagonism with the rest of the religious world. There has been among us a hard, formal, controversial Unitarianism, having about it not a little of the spirit I have endeavoured to sketch; but, I think this exclusive anti-trinitarian Unitarianism is rapidly on the decline, and better principles will assuredly take its place. Very different from the views to which I have just adverted, are the grounds upon which alone, as it seems to me, we can consistently assume a proselytizing activity. We rejoice to think that as no individual, no sect, no nation, no age of the world, has been in perfect and complete possession of all truth, so none have been, or are, without some of its elements. We rejoice to think, that, as the individual, different capacities unfold themselves at different times to form the perfect man, so in the race different elements developed by different ages, go to make up the complete idea of humanity. We rejoice to think, that as in society different offices are assigned to different men for the common good of all, so in that greater society of which nations and epochs are the members, different parts of one great plan are given to each to fulfil. And far from arrogating to ourselves any fancied superiority, it is our highest boast, our noblest privilege, that we have not been deprived of our share in this great inheritance of labour, that to us, too, some task has been assigned, useful, if faithfully performed,

to ourselves and our fellow men. And no such task can be thoroughly and intelligently fulfilled, when isolated from the other forms of human activity, whether corporeal or mental. In the formation of our opinions, then, on the great topics of man's nature, duty, and destiny, we will eagerly accept the aid which our fellow men, either of the present or of former ages, can afford us, not, indeed, to supersede our own free individual thought, but because we feel that the mode in which the eternal spiritual world has imaged itself forth to the mind of any one of our race, cannot be a matter of indifference to any other mind, but will aid us to correct our judgments, and to complete our theory of man. We cannot, indeed, thus attain to perfect knowledge, but we shall at least be secure against the most imperfect of all forms of belief, that, namely, which by scepticism of the existence of any Divine plan in the world of opinion, reduces the springs which should feed its mental growth to one solitary and inconsiderable stream, and thus drags out a barren existence in a state of hopeless antagonism to the other parts of the great whole. And having formed these opinions, we will offer them to the world, not to supersede the thought of the world, but to quicken and invigorate it, to afford it the same aid to yet higher acquisitions which we have received from those into whose labours we have entered. We will not propose them either to ourselves or others as a final attainment; we will not even desire that others should think of them precisely as we think, for we shall be conscious that the existing diversity of our race is its greatest riches, and that it is only in the unity of perfectness that it can find its issue and its end. In all the ever-varying forms of human opinion, we shall see expressions more or less imperfect and obscure of that inspiration of the Almighty which dwells alike in every human soul, with one common origin in our own spiritual nature, one history of growth and maturity, one end in a higher truth, which supersedes only by comprehending them all.

I do not know, Mr Chairman, how far, in thus expressing my own views of this subject of proselytism, I may have spoken the opinions of many, or any of those around me. It has been no part of my object to do so, for I have no wish to become the advocate of a system rather than the exponent of my own thoughts. But if, as I trust may be the case, there should be some general coincidence of sentiment between us, then, I would say, that your proselytism will not be so much to the doctrines of this or that age, of this or that church, as to that from which all doctrines and all churches derive their significance and their value,—the faith of human progress. Sustained by it you can look calmly on the continued preva-

lence of what seems to you error, knowing that when an opinion has done its work in this world it will die, and that until it has done its work, no human power can quench its living spirit. You will not be too eagerly desirous to impress your own opinions on the passing moment, knowing that nothing really valuable is ever lost, but is treasured up by the sure hand of time—the inheritance of future ages. Animated by this faith, you will press forward to the discovery of new forms of truth, new maxims of wisdom, new images of beauty, confident that these will eventually increase the happiness, and dignity, and power of all men. Such objects are very different from those which a coarse sectarianism loves to cherish, they are nobler, they are more enduring. Sectarianism may triumph, but the triumphs of sectarianism are but for a day, its glories will be forgotten, the lustre of its victories will grow dim by time. The cause to which you have attached yourselves is not of yesterday,—it began with the first dawn of intelligence in the first man, and reaches onward through measureless ages with a perpetually receding object before it. No rash enthusiasm can mar, no cold-hearted indifference can stay its progress,—its course is ceaseless and untiring,—"without haste, yet without rest." Your field of exertion will grow wider and wider with every step you take in it, and your reward will be as lasting as your labour, and that is—eternal.

Mr E. V. Blyth of Edinburgh, in a few appropriate sentences, brought forcibly and excellently before the meeting the claims of Mr Acton on their sympathy and thankfulness; and after eulogizing the efforts of Mr Acton in his vindications of Christian truth against the assaults of gainsayers, and bestowing a richly merited meed of applause on his services before the Association on the preceding day, concluded, amidst the cordial plaudits of the meeting, by proposing the following resolution:—

"That the members of this Association have ever regarded as one of its most pleasing results, the drawing more closely together the bonds of union between their Christian brethren of England, and Ireland, and themselves; they now gladly welcome their respected friend and brother, the Rev. Henry Acton of Exeter, request him to accept their grateful acknowledgments for his highly interesting and powerful services at this anniversary; rejoice in the opportunity of expressing their thankfulness for his admirable vindications of their principles from the calumnies of accusers of the brethren, and assure him of their Christian sympathy in his labours for truth, freedom, and charity, in the important district in which the providence of God has placed him."

The resolution was seconded by Mr Renton of Edinburgh, and the President conveyed the united thanks of the meeting to his respected friend and brother. Amidst the applause which accompanied these expressions, the Rev. H. Acton rose, and addressed the assembly. Christian friends,—I must beg you to accept my sincere acknowledgments for the notice which you have now been pleased to take of my humble services, and altogether for this very cordial and friendly reception. I feel it the more sensibly, because I cannot but be fully conscious, that it is not owing to any particular merit in myself, or my services: it must therefore be ascribed entirely to your generosity towards a stranger, who has at least come from a great distance, and used his best endeavours to comply with your wishes. But it will doubtless be expected of me that I should speak of other matters, more important than mere personal concerns. Let me speak, then, for a few minutes of the great and good cause in which we are associated. However slightingly or disapprovingly others may think of the objects which we have in view, I trust we are ourselves convinced, that we are associated for purposes the most serious and most sacred that can unite the hearts and hands of human beings. We are associated to promote God's honour, and man's happiness; to bear our united testimony in favour of that truth, which, because we feel it to be precious to our own minds, we are desirous of imparting to the minds of others, our fellow men and fellow Christians. We have to carry on this work in circumstances which we must often feel to be sufficiently discouraging, but which are full of brightness and of promise, compared with those in which many of our predecessors in the same holy cause have had to labour. We have many encouragements to hope and perseverance. We have only to keep stedfastly in mind, the holiness of the cause we have in hand, only to be careful that we cultivate a spirit, and pursue methods of conduct worthy of such a cause. We are neither rebels nor conspirators against any rightful authority, and we have, therefore, nothing to be ashamed of, nothing to fear. We have risen up as good and loyal subjects of the spiritual kingdom of Christ, to fight against the usurpation and tyranny of superstitious error, and to bring about a glorious restoration,—the restoration of the legitimate reign of pure Christian truth, Christian light, liberty, and love. We engage in this work, not merely because we believe that Christian truth is identical with our own simple and rational faith, but because we believe also that it has proceeded immediately from God, and is immediately adapted to bless mankind. With such convictions in our minds, with such sentiments in our hearts, how could we

remain inactive, how can we doubt of ultimate success? I think all history and all experience will teach us, that wherever a right spirit of enlightened zeal is duly cherished, and wherever it is in alliance with a correct knowledge of the truth, no paucity of numbers in the beginning, no opposition of worldly and temporal power, no strength of fond inveterate prejudices, can hinder the friends and advocates of truth from proving successful in the end. It would be one of the greatest of all mysteries in the ways of God if it were otherwise. I conceive, therefore, that one of the most desirable objects of our meeting together in this manner, is, that we may encourage and help one another in cultivating the right temper and spirit in the profession of our solemn religious convictions. I think it is feeling no more than we ought to feel, without any great exercise of humility, if we suppose that the comparatively little success which has hitherto attended our endeavours for the spread of a purer interpretation of the gospel, has been made so little, in some measure, by our own deficiency in this right spirit. You will not understand that this observation is intended by me as a rebuke, so much as a friendly and brotherly exhortation. If any rebuke be deserved, I feel that I am not the person by whom it ought to be delivered; and still less, if possible, do I suppose that you, the professors of the Unitarian doctrine in these northern parts of the kingdom, are the persons to whom such a rebuke ought to be first delivered. You might fairly enough bid me go back, and reproach the professors of our faith in more southern regions. Whatever I may have found in a physical sense, I have not found at all in a moral sense, that the further north I come the more coldness I experience. But in sober truth, I speak these sentiments, not as a censor, but as a brother addressing brethren; and I am ready to take my own full share in whatever reproach I may seem to cast upon others. I must think, however, that the direction in which we should chiefly look for the means of further and more rapid success, is not that of rushing on to more violent assaults on the faith of our fellow Christians, but rather that of improvement in our own methods of professing and manifesting our own faith. It is true, that God works in bringing about these changes by human agency; but it is true, likewise, that he does not often bring them about by the instrumentality of utterly unworthy agents. Our own manifest devoted love and reverence for the truth which we undertake to promulgate, must be the means by which we seek to bring our minds into spiritual contact with the minds of other men, or to kindle in them a similar flame of elevation to this sacred truth. I do not believe that there can be found any real exception to

this principle of moral action and reaction in the whole religious history of the world. It has been conspicuous in the character and ways of all successful reformers in every age; and it has been the great secret of their success. We, who are professedly seeking a further reformation in the knowledge and practice of true religion, ought to keep these lessons from the past constantly in mind. If all the Unitarians at this moment in the world, comparatively few as they may be, were such as they ought to be, in perfect consistency with their own lovely and benignant faith, I have just that confidence in the power of divine truth, that I should have no fears, and no cares, about the utmost opposition of all the Trinitarians in the world, though their present numbers may be a million times our own. If it be not profane (and the example of Scripture proves it is not), to illustrate this spiritual warfare by allusions to carnal warfare, I would say, that it is not altogether the multitude, but principally the character of the troops, which ensures a victory. It may be, that a whole province of Chinese can be put to flight by a single British regiment, with British courage in their breasts, British weapons in their hands, and British skill to direct them. So may it be with us, under God's blessing, in our contest with superstition, error, and priestcraft, for the restoration of the unadulterated religion of Christ Jesus. We should not, therefore, be always looking only at the evil and mischief of the popular misrepresentations of the gospel. We should look sometimes, and with all humility, at ourselves, our own spirit and conduct in the profession of the views we entertain in common. It makes the very heart sick, to witness what one is sometimes compelled to witness in this respect, among the nominal professors of Unitarianism. We meet often with people who are everlastingly complaining that the Unitarian doctrine does not seem at all to flourish at present in these kingdoms. In some other parts of the world, they say, it may appear to be making a fair progress, but not here at home. In comparison with other periods, even half a century since, they will allow that it seems to have made considerable advances; but now, they are inclined to think, it is standing still, if not retrograding. There are no signs, they say, of any general tendency in the public mind to embrace these simple and rational views of the Gospel. And who are the very people that most commonly talk to us in this doleful strain? I say that they are too often themselves the people whose poorness of spirit, whose meanness of conduct, in the profession of our sentiments, must be regarded as one of the principal causes of the comparative slow dissemination of these sentiments. They are in general the cold, careless, inconsistent, self-indul-

gent members, the vanity-stricken, the world-seeking and world-corrupted members of our body. They are the old men who have grown rich, without growing generous and pious;—or, I grieve most of all to say it, they are the young men and maidens who desire above all things to be accounted fashionable, caring too little to be serious, upright, free-minded characters, honourable men, and well-principled women. They are themselves, in a great measure, the authors of the decline of our cause, if it be declining. They are the disease, they are the seat of the weakness, which makes our body comparatively feeble and inefficient in its operations. If they can be brought back to a right sense of duty and consistency, it is well; but if not, the sooner we are rid of their company the better. It is very likely that you may have less to complain of in this respect, here in Scotland, than we have in England. I rather believe that you have, in fact, a more general earnestness and freshness of spirit in the profession of religion, throughout all classes of society. I know that you have the general prevalence of a very severe and gloomy creed; and the evils of this are terrible enough. But as an obstacle to the reception of our happier and more reasonable belief, I doubt if any evils of this kind be equal to that wretched hollowness of profession, that miserable mixture of sneering at orthodoxy in private, with solemn affectation of attachment to it in public, which is the heaviest weight that we have to drag against in all parts of the country. Notwithstanding these observations, my friends, I do not wish to create the slightest feeling of discouragement in your minds. I think we have many causes of good hope and expectation. Our general position is altered of late years for the better, by change of circumstances, and change in the relations of other parties. Our work is being done for us, in some measure, by coadjutors where, a few years since, we should least have expected to meet with them,—among the highest of high churchmen. Some of the principal questions on which we have long differed from the generality of Christians, are being advanced by the successful concessions and accusations of other parties; and very soon, it seems to me, we shall have little else to do, than simply to point the attention of all free inquiring minds, to the opposite statements and arguments of those parties, and to bid them see there how certainly our principles are the only principles which will bear strict and thorough investigation. It is daily becoming more evident, that there is no defensible theory, no justifiable practice in these matters, between complete Popery and complete Protestantism; between the principle of implicit submission of private reason and conscience to ecclesiastical authority on

the one hand, or, on the other hand, a full reception of *our* principles, of thorough free inquiry, unfettered right of private judgment, the sole authority and entire sufficiency of reason and the Scriptures. No scheme for mingling the influence of these opposite and hostile principles, can ever prove permanently satisfactory to any but children or slaves, to those who cannot or those who dare not think. It is daily becoming more evident, also, that the dogmas of reputed orthodoxy cannot be safely defended on true Protestant principles. The most learned and most able professors of orthodoxy themselves are telling us so daily, in greater numbers and in louder tones. Under these circumstances, we may surely take courage and press onward. I once more thank you for the kind and cordial welcome which you have given me, and and beg to assure you, that my visit to this noble city will always be amongst my most pleasing recollections.

The following resolution was proposed by Mr Charles Blyth of Edinburgh, and seconded by the Rev. T. Bradshaw of Tillicoultry:—

"That regarding the enlightenment of the public mind as an essential preliminary to the right appreciation and practical reception and application of religious truth, the members of this Association have ever taken a deep and lively interest in the education of the people; and renew the expression of their hope, that, through the instrumentality of the untrammelled, unsectarian, universal instruction of the nation, ignorance and prejudice may speedily be banished from their country, and knowledge diffuse its blessings in every habitation of the land."

In the support of this resolution, Mr C. Blyth spoke to the following effect:—I think myself happy, Mr Chairman, and highly honoured, in being permitted to rise on an occasion so interesting as the present, and before such an assemblage as I now see around me, to bear my feeble, but honest testimony to the vital importance of national education, full, free, pure, and unadulterated by sectarian bigotry.

Sir, in the whole range of interesting facts connected with the history of man, there is none on which the true philanthropist so much delights to dwell, as that of his being a progressive creature. But a brief space in the chronology of our globe has elapsed since the same sun which now shines on us, assembled for the beneficent purpose of furthering in our humble measure the cause of reason, of freedom, and of truth, saw our forefathers wandering about a wild and sterile country, with no covering for their bodies but hideous paint, and no habitation to shelter them from the pitiless storm but the cavern or thick hanging forest; fiercely contending with the

wolf and the bear for the prey they alike subsisted on. The wild beast of the desert is the same to-day that he was then; but the howling wilderness has been made to smile and blossom as the rose. The haunt of the wild beast has become a city of palaces; and it is to the lineal descendants of the painted savage that I now address myself. Fain would I indulge myself, though not perhaps my auditors, by tracing, step by step, the progress of this wonderful creature, from the state of savage barbarity in which we have just viewed him, until he arrived at the era when he had bowed the very elements to his will, had pierced the blue ether, and tracked the course of its planets, its comets, and its universe of suns—had torn the lightning from the clouds, and jewels from the depth of the ocean,—had found, in a few drops of water, a power equal in magnitude to the concentrated energies of the mightiest creatures he had subjected to his rule, and, through its instrumentality, made the great deep his pathway, from hemisphere to hemisphere, and from pole to pole.

But pleasing as would be the task, it would not be without alloy; for our ears would be pained, our very hearts made sick, every step we took, at the strange anomalies that would meet us, thick strown on every side. We should find that he who first discovered the laws of the heavens, and made known the glorious truth, that the earth which we inhabit is but one amongst a myriad of worlds, revolving in nicest order at the command of its Omnipotent Creator, was dragged before a conclave of mitred priests, and compelled to retract the damnable heresy, or suffer the death of a malefactor. We should see John Calvin, at one moment nobly contending for the sacred rights of conscience, and, by his untiring zeal, courage, and energy, mainly producing and bringing to perfection, in Geneva, the great work of reformation; and then, when success had crowned his manly efforts, suddenly relapsing into a spiritual tyrant, and burning his brother reformer by the slowest fire, to prolong his torments, because he had advanced a step beyond *him* in light and freedom. And, not to multiply examples, or confine our attention exclusively to ages gone by, we should weep to behold the same nation, who, to their immortal glory be it spoken, first loosed the manacles from the long oppressed African, forgetting the sublime truth which, centuries before her greatest poet sang, "That knowledge is the wings wherewith men fly to heaven," and rising up in fierce and maniac wrath, to denounce the idea of relieving their white brethren from a bondage yet more hideous and debasing; of giving their countrymen instruction, unless co-mingling with certain dark and gloomy sectarian views of religion, which they presumptuously designate as the peculiar doctrines of

Christianity. It was in no isolated and secluded village that this spirit was alone displayed, but chiefly in the city where we dwell: it was in this seat of learning, which its inhabitants delight to call "The Modern Athens," to its humiliation and disgrace be it spoken, which saw assembled some considerable number of its leading men, with many influential ministers of that Gospel, whose Founder came especially to open the eyes of the blind, to petition that our legislators would not give the people knowledge, unless it was accompanied by the most lamentable ignorance; would not allow children to learn to read, unless their parents consented to that knowledge being imparted through the medium of that monstrous compilation of horrors and absurdities, termed the Shorter Catechism; would not allow them to learn to look through Nature up to Nature's God, unless through the appalling and debasing moral telescope invented, not by Herschel, but by Calvin; for, said these sages, it is far better that man remain a prey to all the frightful catalogue of ills which ignorance is heir to, than that he should have knowledge, unless specially based upon the admission that God is a relentless tyrant, and man a miserable slave. At a yet more recent period, crowds of the self-styled *religious* part of our community assembled in the same splendid halls, to listen to and applaud to the very echo the clerical orator, of Jezebel notoriety, from our sister land, as, with flaming eyes, and distended nostrils, and fierce demoniac contortions of visage, he urged his hearers to snatch up the firebrand, and efface from the earth, what he termed the plague-spot of our city. And what, think you, my friends, was this terrific place which he called the plague-spot? Was it the huge unsightly pile of building, that hourly vomits forth its noxious smoke from five large chimnies to deface our beautiful city, and inwardly consumes the fruitful produce of the rich land around, in converting the corn which God gave to strengthen man's heart, to the slow, consuming, demoralizing, poison which has peopled our jails, sent victims to our gallows, and prematurely tenanted our churchyards? No, it was the peaceful and beautiful mansion where those disinterested Samaritans, the Sisters of Charity, dwell. But let us turn from the painful picture, and on the wings of hope and confidence, flee away into the regions of futurity, and see what man *may*, what man *must* become, before all be fulfilled, and we shall find that the progress we have yet made sinks into insignificance when compared with what we have yet to accomplish; that whilst we plume ourselves with the idea that we have at length attained to the very temple of wisdom, the fairest avenues which lead but to the path which is eventually to conduct us to that blissful abode, remain to this hour unexplored. Let not the

maligner of his species, the narrow-minded calumniator of the dignity and glory of that nature which is moulded after the image of its God, tell me that the time can never arrive when man shall cease to do evil, and learn to do well,—when love one to another shall be our only test in religion,—benevolence our only rule of action,—when knowledge, like an angel of light, shall visit every humble cottage, and every lordly palace, too, diffusing freely to all the *only* earthly bliss that knows not of alloy; when, in the language of prophecy, every lowly valley of ignorance shall be exalted, and every hill of pride and prejudice shall be brought low, and

> "Man in the sunshine of the world's new spring,
> Shall walk in glory like a holy thing."

For what is it that alone prevents our attaining to this blissful consummation? *Ignorance!* It stalks through our land like an ubiquous demon; and oh! let us not imagine that its victims are to be found in the dwellings of the poor alone, for there is scarce a habitation in our land, where in one or other of its thousand phases it does not meet our pitying gaze. The selfish man, of whatever rank, is an ignorant man, thinking, poor wretch! that happiness is to be found in closing his heart against all the kindly sympathies of our nature, in laying up wealth, and amassing treasure, and neglecting the cry of the poor and the oppressed; let us then strive to enlighten *his* darkness, by teaching him the heavenly truth, that, by contributing to the welfare of others, he can alone secure his own. The dishonest man is essentially an ignorant man; and could we see into the soul of the most successful villain that ever robbed widows' houses, and, for a pretence, made long prayers (and such characters, I grieve to think, have not passed away with the age of the Pharisees), we should behold little else than gloom, and discontent, and misery.

But, most of all, it moveth my compassion, to behold the ignorance of the religious bigot; from my inmost heart I pity that man, who, because he finds his brother guilty of a creed, not fashioned like his own, hates him, asperses his character, says all manner of evil against him, dooms him to the thick, gross darkness of ignorance in this world, and says, that without doubt, in the next, he shall perish everlastingly! Alas! he has grievously mistaken the road to happiness; he is a stranger to the blissful feeling of charity, which thinketh no evil, and forgets that it was the same beneficent Father, who formed both him and his brother, whom he calls heretic. Oh! enlighten his gloomy mind; tell him that the cheerful smile, and the loving heart, the joyous song of gratitude, and the beaming countenance of intelligence, and peace, joy, and

goodwill to man, are the only acceptable sacrifices to a good and benevolent God; remind him who it was that left us the *only* test of true discipleship to him, the injunction that his followers should love one another!

When, then, my friends, we reflect on the monstrous anomaly of Scotland being at once the most religious and drunken country on the face of the earth; when delighting to designate our land as that where freedom has taken up her abode, we cast our eyes over the narrow channel which divides us from despotic Prussia, and on this side behold ignorance triumphant, and vice, its twin sister, all powerful too; when we see that many of the advocates for *education* are themselves so ignorant, as to conceive that that sacred word is but a convertible term for acquiring by rote certain vague sounds, such as vicarious sacrifice, justification, sanctification, in a word the most complete mystification, and *then* behold the tyrant, as we call him, but father of his people, as they delight to designate him, causing every child, of the humblest peasant even, to go to school, and there be blessed by receiving an education which might almost put to the blush that of our exclusive colleges themselves, and the blissful effects of which are evidenced amongst other things, by the beautiful fact of both Protestants and Catholics assembling oftentimes in love and harmony within the same temple, to offer homage in equally sincere and acceptable modes to the great God who made and who loves them both, whilst here we are shocked, and wounded, and rendered sad, by the perpetually recurring spectacles of Christians virtually taking each other by the throat, in fiercest and most unholy strife, because they choose different ways of arriving at the same God and heaven; when there, we see the play-ground, the bath, the museum, the library, the concert-room, and the theatre, all open for the artizan to enter in and forget his toils, relieve his exhaustion, purify his body, and enlighten his mind, and make glad his heart, and then look to our own land, and see that our legislators have opened no door for our poor, ignorant, toil-worn workman, after his twelve hours' labour has expired, but the dram-shop and the beer-house, over each of which should be inscribed,

"Drink, Britons, drink, for 'tis your country bids;"

when, in a word, my friends, we see that robbery, murder, and debauchery, selfishness, and bigotry, and uncharitableness, and all the countless hours of wretchedness they engender, and all the frightful amount of suffering they occasion, and all the broken hearts they send to premature and dishonoured graves, are all the children of that prolific monster *Ignorance*, shall we stand tamely by, and, with a listless indifference,

offer no helping hand to the wretch as he is about to perish? No, for it is a glorious, a heavenly, a godlike truth, founded upon a rock, and not to be shaken, that the ways of wisdom are alone the ways of pleasantness, and that her paths alone conduct to peace; and, for myself, I would rather it were graven on my tombstone, that I had instructed *ten* individuals in the ways of wisdom, than that I had slain *ten thousand* in the most glorious victory a miscalled hero ever achieved.

Mr Neil of Edinburgh, in introducing the claims of the Rev. John Taylor of Glasgow to the respect and gratitude of the members of the Association, for his valuable services on the occasion of the present Anniversary, remarked, that the reception given by the meeting to the simple announcement of the subject, would supersede the necessity of enforcing the Reverend gentleman's merits at any length. In connexion, however, with the expression of their thanks to Mr Taylor, the resolution, which he (Mr Neil) had the honour of submitting, bore the assertion, on the part of the meeting, of unfaltering attachment to the principles of religious liberty, a collocation, the propriety of which would be obvious to all who were aware of the services which Mr Taylor had publicly rendered to that great cause, in particular by his Essay on National Establishments of Religion, which had carried one of the prizes offered by the Committee of the Protestant Society for the Protection of Religious Liberty, for the two best essays in answer to the lectures delivered by Dr Chalmers; a work which proved its author to be an able and zealous champion of the rights of conscience, and an enlightened and ardent friend of religious liberty—of religious liberty in all the length and breadth of its meaning,—"absolute liberty, just and true liberty, equal and impartial liberty." The phrase "religious liberty," continued Mr Neil, has been much used and much abused. The words, indeed, have been long in the world; but the thing signified remains even at the present day very much an abstraction. It may not, therefore, be altogether without end, if, before adopting the sentiment, we seek for a clear and distinct understanding of what it imports. It is only thus that we can hope to actualise the abstraction—to make our ideal real—to bring into the breathing world as a fact that which has hitherto existed, mainly if not altogether as a mental conception. What, then, is religious liberty? We ask the question of history, and the answer is, that, with the thousand and one sects and churches, who have proclaimed it as their watchword, and inscribed it on their standards, it means this, and only this, '*liberty for ourselves.*' Thus narrowed by base selfishness, in place of a divine idea, we have an expression of human weakness and passion. The

human craving "*liberty for ourselves*" springs not from the same root as the divine idea "*liberty for all.*" The root of the former is selfishness—of the latter, benevolence. Liberty for all, will never be achieved—liberty for ourselves, even, will never rest on a secure and permanent basis, until the first and leading idea evoked by the term "religious liberty" come to be this, '*liberty for others.*' In the celebrated John Locke's "*Letter concerning Toleration,*" published upwards of a century and a half ago, we find the following remarkable passage, which, unfortunately, is as applicable to our position now, as it was to the times and doings pointed at by the philosopher: "Our government," says he, "has not only been partial in matters of religion, but those also who have suffered from that partiality, and have therefore endeavoured in their writings to vindicate their own rights and liberties, have, for the most part, done it upon narrow principles, suited only to the interests of their own sects. This narrowness of spirit, on all sides, has undoubtedly been the principal occasion of our miseries and confusions." Miseries and confusions indeed! Miseries and confusions from which the lapse of nearly two centuries has not freed us; miseries and confussions which now every where surround us. Take an instance both of the misery and confusion in the Edinburgh Voluntary Church Association. This association, formed avowedly for the assertion and vindication of the rights of conscience, offends against the very first bond of its union. It excludes from the privilege of co-operation in a common cause all but *evangelical* dissenters, virtually declaring that no voluntaryism will be tolerated by it but *evangelical* voluntaryism. The *religious equality* for which it is clamorous, comes thus to mean *evangelical ascendency*, and the *religious liberty* which it asserts, the removal of the obstructions that stand in the way of this ascendancy. Nor have the acts of this Voluntary Church Association been less equivocal than are its fundamental laws. It must be in the recollection of many of you (I believe I am addressing some who were more than spectators of the transactions), that a society was within the last few years formed in this city for the promotion of religious liberty. To this society all denominations of dissenters without distinction were admissible. But this was a licentiousness not to be tolerated by orthodoxy. The society so formed was, the instant Unitarian influence was supposed to be detected in its councils, dissolved by *evangelical* votes; and the Edinburgh Voluntary Church Association availed themselves of the opportunity to certiorate the public by advertisement that they had no connection whatever with the "defunct society," as they styled it, having in all their movements

" sought and accepted the co-operation of Evangelical Dissenters only;" thus disclaiming as a possible reproach the imputation that they could co-operate, in the assertion of civil and political right, with a class of their fellow dissenters whose doctrinal tenets did not square with the Westminster Confession of Faith. This is but one illustration of the *liberty for ourselves principle*, and if I make it suffice, you will readily believe me it is from no dearth of kindred facts. The principle embraces the worst features of a National Establishment of Religion, with whose partizans religious liberty generally means, not merely freedom from persecution assured to themselves, but the superadded privilege, in their own favour, of persecuting others. Their notions of *religious*, are akin to the American's notions of *civil* liberty, who, on visiting this country, and finding himself restrained from his accustomed treatment of the Negro he had brought over with him, is said to have exclaimed, " a pretty land of liberty this, where a man can't larrup his own nigger!"

I trust, my friends, that our views of " religious liberty" are wide as the poles asunder from those entertained either by Evangelical Voluntary Church Associations or National Establishments of Religion; and that we fear not the application of the probe to our own consciences in the matter. As Unitarians, we have hitherto monopolised the privileges of " the sect every where spoken against." But we can at all rates fancy to ourselves a sect or church more hated by, and more hateful to, the Christian world or religious public, as it is called, than even the Unitarian; and unless we feel the internal conviction that even a sect or church thus odious, we would be prepared to view with quiet, clear, open mental tolerance, we may be quite sure that we have not yet got beyond that definition of " religious liberty," which finds its source and centre in self. Religious liberty means liberty for others as well as for ourselves, liberty for men of all churches or of no church. It means, that in the eye of political and social justice all men are equal, whatever may be the mode in which each interprets to himself the sacred mystery of Universal Life and Being. It is the glory of Unitarians that they have by their actions demonstrated that it is in this extended and catholic sense of the term that they advocate " religious liberty;" and it is in this sense that I now commend the sentiment to the acceptance of this meeting.

In conclusion, let me express my own conviction—and I am sure I but give utterance to yours—that, though the lets and hindrances to religious liberty are numerous, its final triumph is sure. Violated in the house of its professed friends, and assailed in the field by its open enemies, it yet has nothing

to fear. It is great, and will prevail. Humanity pleads for it; Christ has promised it; God will achieve it. These three are one. There is a spirit of humanity mightier than all opposing force, before whose breath such things as Evangelical Church Associations, or National Establishments of religion even, pass away into the void obscure of their original nothingness. That spirit is now moving upon the face of the dark waters of the moral chaos, waiting the word of Divine Power, "Let there be light!"

Mr Neil concluded by moving, "That the members of this Association, in tendering their cordial thanks to their esteemed coadjutor, the Rev. John Taylor of Glasgow, for his eloquent, instructive, and valuable discourse of yesterday, would connect with this expression of thankfulness, the assertion of their unfaltering attachment to the great principles of religious liberty;—principles, in their estimation, alike endangered and violated, by the requisition of subscription to a human confession of faith on the part of churches calling themselves Voluntary, as by the imposition of a National Establishment of Religion."

Mr John Green of Edinburgh, in a few observations, cordially seconded the resolution. It was again very heartily received when put to the meeting by the President, who, in the name of the Association, conveyed the expression of their thankfulness to Mr Taylor.

The Rev. John Taylor responded in some excellent remarks on the important subjects connected with his name, urging on the meeting at all times, and in every circumstance, to uphold the great principle of religious freedom.

The Rev. H. Acton was greeted with warmest applause, on announcing the purpose for which he again addressed the assembly, the expression of their thanks, and congratulations to Mr Harris. After pointing out at some length the labours of the President, in the course of an active public life, and expressing his deep satisfaction on the aspects of the cause of pure and undefiled religion in Scotland, Mr Acton concluded, amidst the prolonged cheers of the meeting, by proposing, "That this meeting present their most cordial thanks to the Rev. George Harris, for his indefatigable labours as Secretary of the Scottish Unitarian Association; congratulate him on the happy and successful results of his admirable arrangements on this occasion; and desire to express their earnest hopes and prayers for the continued progress of the sacred cause of pure and undefiled religion, to which he has so long and so efficiently devoted himself."

Mr Harris, amidst the renewed applause of the meeting, thanked them cordially for the resolution they had so unanimously

passed, his respected friend for the manner in which he had proposed, and the meeting for the way in which they had received and sanctioned it. It was gratifying to personal feeling to be so noticed; it was still more gratifying, as proving their devotedness to great and benevolent principles, by honouring their advocate. Having expressed his entire satisfaction with the proceedings of the evening; thanked those ladies who had so zealously and efficiently devoted the morning of the day to the arrangement of flowers and evergreens by which the hall was adorned; lauded the stewards for the kind and zealous attention they had paid to the comfort of the meeting, and thanked them on behalf of the meeting for the admirable practical account of their stewardship which they had given, Mr Harris expressed his persuasion that the whole services of the Anniversary would only the more strongly confirm them all, in the conviction of the truth and practical superiority of the religious principles they were associated to uphold and diffuse throughout the empire. He then dwelt on these principles, as diametrically opposed to lukewarmness and latitudinarianism; prompting to open profession, and faithful, energetic, persevering labours for their diffusion, and consequent human happiness, whenever and wherever they were practically embraced; and as comparatively worthless if only regarded as a speculative abstraction. After adverting to the efforts of the wise and good in former times, to spread abroad the knowledge of Christian truth, and urging the duty of earnest imitation of their benignant example, Mr Harris proceeded, as follows:—

"Reference has been repeatedly made this evening to the religious change passing over society, and to the struggles and contentions of various theological parties. And truly, within the last few years, the theological world has presented many strange appearances, many anomalous and extraordinary phenomena. Many of the adherents of our so-called National Established Churches, contrary to what some had hoped, would prove to be the spirit of the age, have been looking back to the bondage and darkness of Egypt, rather than moving onwards to the light and liberty of the gospel. In Scotland, as you are all aware, we have had unknown tongues, and attempts at miracles, outpourings of the spirit of bitterness, and revivals of Calvinism, swoonings and convulsions, fanaticism and folly, weeping, lamentation, wailing and woe, paraded and trumpeted forth over the length and breadth of the land, as convincing evidences of the increasing sense of religion in the people, thus goaded on to madness by theological mountebanks. Church of Scotlandism has called in to aid her against the onward strides of the voluntary principle,

that "Black Prelacy," as Dr Chalmers once styled it, which, nevertheless, she at the same time forces all her members solemnly to swear they will uproot; agitating for church extension and additional endowments as lustily as ever O'Connel did for the emancipation of the Catholics, or justice to Ireland; bolstering up her power, on the one hand, by distress warants against those recusants who will not pay her annuity-tax, and on the other hand, like an undutiful child, rebelling against the State which feeds her. Church court and civil court are even now in most unseemly collision, the law of the land is set at defiance by clerical conspirators, Dr Chalmers in their name affirming, We will not draw back a single inch, and the Lord President of the Court of Session, from the bench of justice, too, characterizing the deeds of the clergy as evidencing the most perfect knowledge and adroitness in the very noble and Christian art of thimblerigging! The hypocrisy of the plea, too, under which this wordy strife is carried on, is as disgusting as it is unchristian. Under the pretence of asserting the right of the Christian people to elect their own ministers, all that is really meant by the people, being the names of the inhabitants of any parish which may chance to appear on the sacramental roll, a list that may be extended or curtailed at the mere whim or ill feeling of the minister, and his satellites the kirk-session for the time being, it is in fact, an attempt on the part of the clergy to clutch for themselves alone all the power in the Church, to trample the liberties of the people in the mire, and to lord it over the State, whose bread of degradation they are nevertheless so anxious to monopolize.

Nor has the English Church Establishment been a whit behind her northern sister in the extravagance of her intolerant and fanatical freaks. In the very precincts of the archiepiscopal palace, amidst Deans and Canons, and Archdeacons, and Prebends, the maniac Courtenay collected his deluded followers, inspiring them with the conviction that he was Jesus Christ or John the Baptist; that he bore about him a charmed life, nay, that he could shoot the stars; whilst a clergyman of the same church has been roaming over the country, forswearing his office as a minister of the Prince of Peace, denouncing education in Ireland because it *is* national, and *not* sectarian; clamouring for the repeal of the Catholic Relief Bill, because of the ignorance and superstition of the Papists, whom he nevertheless would deprive even of the pittance of education which, mainly in consequence of the efforts of men like minded with himself, has been so tardily doled out to that injured race. In another direction, Oxford, in its pride of place and of orthodoxy, holds out its flag of truce to the

doctrines of Romanism ; and the mitred defamer in the House of Peers, as if emulous of the once-dreaded spirit of Rome, would urge on our hereditary wisdom to the flagitious folly of persecution for opinion. Dissenters are imprisoned because they will not pay the flagitious impost of church rates ; and Unitarians are denied Christian burial, because they have not been baptized in the name of the Trinity ; that first of all national obligations, the education of the entire British community, is put off to a more convenient season, because the Church is fearful that, if the liturgy goes not with the alphabet, the people will in due time learn to prefer the Bible to the Thirty-nine Articles ; and the sacred and indefeasible rights of the millions are sullenly and haughtily denied, because, forsooth, in consequence of aristocratic indifference or apathy to human improvement, ignorance is rife in the land.

Placed in these circumstances, our duty is obvious, and shame be to us if that duty be not faithfully fulfilled. Christianity, as it seems to me, was not intended by its blessed and benignant Author, to be brought out merely once a week with solemn parade, and ceremony, and show, to frighten babes by its spectral hideousness, or to wither the energies of humanity by the fearfulness of its denunciations, to bury the mind in the Bastile of an unchanging and unimproving creed, or to lacerate the human heart by the ever-resounding shrieks of doomed and tortured myriads. Christianity is to meet men in all the intercourses of domestic and social life, to urge them on to duty, to cheer their spirits in its performance, to fill them with the buoyancy of hope, and elevate their minds by the promise of immortality, to shew them God as their Father, and man as his beloved child, to unite mankind to each other as brethren, and to band the whole human family, whatever be their colour, their circumstances, their occupation, or their creed, in one combined, persevering, energetic effort for the diffusion of knowledge, the establishment of freedom, the practice of virtue, the enjoyment of happiness.

I have therefore ever looked on this and kindred associations as admirable agencies for the diffusion of Christian liberty, righteousness, and truth, as founded on the true spirit of Christian benevolence, the practical recognition of the duty of bringing others to the knowledge of the glad tidings of great joy in which we ourselves rejoice, appealing to the people, acting for the people. The missionary spirit is identical with the Christian spirit ; to go about doing good is vital godliness.

I fear me much, however, that too many individuals, ranking under our denomination, have been inattentive to, utterly heedless of this, as it seems to me, our peculiar mission.

They appear to me to entertain a morbid dread of the masses, and to fear that our religious principles would be vulgarized, were the "common people" to hear them, as they did the Saviour, gladly. Oh! I have no fellowship whatever with such sectarian exclusiveness, such aristocratic indifference to the spiritual and moral welfare of the millions, trebly hateful when found in connection with principles which in themselves are unsectarian, all diffusive, embracing the universal human heart. Would that all the Lord's people were prophets, and that the Lord would pour out his spirit of freedom and love upom them! Shame to the man who knowing the truth himself, can be indifferent to its reception by his brother man. Shame to the man, who made free by its glorious liberty, can look in cold indifference on the chains which fetter the spirit of his fellow creature. Of all pitiable beings the indifferentist in religion is the most pitiable. Give me honest bigotry before this unchristian lukewarmness. Give me superstition, yea, give me fanaticism, rather than the unprofitable, ungrateful servant, who hides the Lord's talent in the napkin of luxury or fashion, or who buries it in the earth of indifference and sloth." [Our limited space obliges us to break off in the midst of Mr Harris's address].

Mr Harris again rose, and proposed the following resolution, as embodying the principles and feelings of the meeting:—

"That believing Christianity to be universal liberty; rejoicing in its revelations of One Infinite Father, and the common brotherhood of his children,—the Members of this Association cannot separate without renewing their protest against the oppressions and iniquities by which these principles have been so fearfully set at nought, and humanity thereby enthralled and debased; persuaded that the evils of intolerance, slavery, and war, and the hateful and demoralizing monopolies by which they have been generated, or to which they have given birth, can exist no longer than whilst ignorance beclouds the mind with superstition, and bigotry separates and denounces, they would, whilst aiding all wisely directed efforts for the removal of national corruption and misery, exert themselves to the utmost for the diffusion of principles which, they believe, would uproot the causes of the evils they lament and protest against; and be the harbingers of peace on earth, and goodwill to men, and secure to all mankind the enjoyment of the blessings of enlightened freedom."

The assembly then sang the hymn, "From all that dwell below the skies," and the President closed the proceedings with the Lord's Prayer.

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THE CHRISTIAN MIRACLES, AND THE PLACE THEY HOLD IN THE GOSPEL EVIDENCE.

(Concluded from p. 396.)

This broad view of the matter does not require (what so few, except professed theologians, have time or means for pursuing) the long investigation of critical and historical questions respecting the authorship and verbal authenticity and minute credibility of the Four Gospels. It does not imply any dogmatical opinion on these matters. It stands firm upon the general history of Christ's life and preaching, as recorded in books, the general fidelity of which is unimpeachable. Granting all that usually needs to be granted, in ancient works especially, to the chances of mistaken information, or imperfect apprehension, or imperfect memory, in the narrators,—claiming for the biographers of Jesus no exemption from any of the usual liabilities to error,—our argument for the truth of the miraculous claims of the gospel is as independent of all nice questions of criticism, as is the internal argument for the divine origin of the gospel founded on its morality, or on the character of its author. Particular textual difficulties do not impair the general idea of Christ's character, or of his preaching, or of his miracles. Not only may the reading of a hundred passages be questionable, but more refined critical doubts may be allowed in a hundred other places; here we may doubt whether the evangelist was accurately informed,—here, whether he had observed very minutely,—here, whether he remembered thoroughly,—here we may suppose it not unnatural even, that his feelings should have carried away his judgement,—

here we may grant it probable that what he narrates as generally current, may have been already exaggerated, as similar things are wont to be in similar circumstances;—yet all these rational admissions leave Christ's character the same as before (only more distinct), his morality the same (only more intelligible), and his claims to miraculous agency the same (only freed from a host of critical difficulties).

I do not think it necessary, therefore, to enter into the particular examination of the Gospel miracles. I hold it impossible to ascertain, in every one instance, the precise extent to which the miraculous is to be claimed. Time and distance defy the exact settlement of such difficult questions. And if it is dogmatical to assert the miraculous wherever a scriptural writer seems to intimate it; surely it is no less dogmatical to strip off at once all that seems to be so represented, and to assert conjecturally (no two rationalists conjecturing alike) what the real basis of fact was, which those who wrote more than seventeen centuries ago could not ascertain, and when and how each successive tradition clustered around it, and each exaggeration of the natural into the miraculous took place. Granting that many details of miracle in the gospel history are open to criticism, but believing that it cannot be stripped of its leading miracles without total loss of honour and honesty, I am convinced of its leading miracles by its evident honesty, and leave many minor details in that condition of doubt which is inseparable from antiquity.

Yet I may suggest, before concluding, a few more specific rules for judging of the credibility of miraculous claims, in addition to the grand consideration of their moral fitness and harmony. For it is well known that antiquity abounds in miraculous histories; and we must endeavour to gain some practical tests for deciding between true and false claims.

We may define pretty well the circumstances in which alone false miracles can gain credit. And we can also lay down the principal characteristics necessary to justify the belief that other miracles were true.

False pretensions to miracle might gain currency, it will readily be admitted, if two circumstances favoured;

if, on the one hand, people in general were disposed to believe in miraculous claims; and if, on the other hand, the parties practising the imposition possessed some degree of influence, whether of station or of authority, or cleverness superior to their ignorant neighbours, and avoided shocking, if they did even not take advantage of popular prejudices or superstitions. Now, if we were to examine the greater part of ancient claims to miracle, we should find both these circumstances concurring to give them easy and general credit. The love of the marvellous is strong in many minds, and almost always so in ignorant minds. But let the most marvel-loving of the ancients have been told of some miracles which confronted their favourite prejudices, or which came from some quarter that they suspected or disliked, and their belief would not have been so ready. Most of the old heathen miracles were such as confronted no popular prejudice nor passion, but generally favoured them, and were given out by a priesthood whose authority, regal or co-ordinate with royalty, would have been formidable to any who should have dared to oppose it.

Try, then, by this test, the miracles of Christianity. Say, if you will, that the Jews were ready to believe in miracles, without scrupulously rational investigation. This shall be freely admitted. Yet no one can say that Jesus and his apostles possessed that station of influence and authority, which would have given easy currency to their claims, and induced worldly people to suppress their doubts, and conform to authority. So far from it, the men of station and authority were their most implacable enemies. The chief priests and the Pharisees, and the Sadducees, too, all the power of station and rank, with very little exception, and all the collective might of both civil and ecclesiastical authority, was arrayed against the reception of the miracles of Christ. And what did these men in authority? Did they tell the people that Christ performed not real miracles? Did they expose the fraud, and triumph in the exposure? No such thing. If they could have done this, who will doubt that they would? They admitted that he did the works. "What shall we do?" they said to one

another in council, " for this man doeth many miracles; if we let him alone, all men will believe on him." They admitted that he did the works. Then how did they evade the conclusion that God was with him? They said he acted, not through the power of God, but of the Devil: " He casteth out demons by Beelzebub, the prince of the demons." Let these enemies of Christ be our testimony on this subject. They shall help us to decide this question, without prejudice at least, in favour of Christianity. They did not dispute the fact that Jesus cured inveterate diseases at a word, that he restored the maniac to sanity, that he brought the dead to life at his call. But they accounted for this by saying, that Beelzebub gave him the power. They gave evidence, and also offer an opinion. I take their testimony to the fact. Their disposition to disprove the fact, if they could, renders their attestation to the fact most unexceptionable. I distinguish (as in any other case of evidence) between the fact they attest, and the opinion they offer, in order to account for it. That Christ did the works, is the fact for which they vouch. If the Jewish theory, that Beelzebub gave him the power, will satisfy any sceptic now, I blush for that man's pretensions to rationality of belief. My theory is, " that no man could do such things as Jesus did, unless God were with him."

The circumstances, then, which favour the currency to false miracles, were notoriously wanting in the history of Christ. So much so, that we might almost rest here. If these miracles had been false, they never could have gained general credence, in opposition to authority and interest. The alternative is, that the miracles were real, and that they gained credit through their truth, in spite of authority and interest.

But we may go on to adduce other signs, which ought to come in order, to render a history of miracles credible. Four simple rules are enumerated by Mr Leslie in his " Short and easy method with the Deists." They are as follows:

1. That the matter of fact be such as that men's outward senses, their eyes and ears, may be judges of it.

2. That it be done publicly in face of the world.

3. That not only public monuments be kept up in memory of it, but some outward actions be performed.

4. That such monuments, and such actions or observances, be instituted, and do commence, from the time that the matter of fact was done.

These are tests applicable alike to any alleged historical facts, whether natural or miraculous. They are criteria by which we may judge of the credibility of any part of history that is sufficiently large and public to bear this application. Any portion of history that possesses these bold marks of credibility, we may safely believe; though it would be rash to disbelieve all its minor portions, when, merely from their comparative insignificance, they do not admit of the test being applied to them individually. Thus, many recorded events may be true, and are true beyond doubt, which were not of sufficient prominence to be the occasion of any commemorative observance or public monument. That which does not admit the application of these tests, may nevertheless be true, and may be credible from simple testimony, aided by its internal evidence; but that which bears these outward attestations, also, must be a leading historical fact. And the miraculous (as also the unmiraculous) part of the gospel history, contains some event of such magnitude and prominence, as to have originated such public monuments and commemorations; so that all the four criteria may be rigidly applied to this matter. Thus: (1.) The gospel miracles were "such as men's outward senses, their eyes and ears could judge of." And they were, (2.) "done publicly in face of the world." When a man tells me that he has seen a supernatural vision, which no one else saw but himself, I cannot deem this a sufficient proof of his inspiration from God. If he says he has done miracles, which no one saw him do, this would not be the attestation requisite to convince me that he is from God. The absurd tales put forth, not by Mohammed himself, but by his followers since his death, of his having cut the moon in two, and of his night journey through the seven heavens, are at once discredited by their want of publicity, and by their not being things cognizable to men's waking

senses. Unlike these, the gospel miracles (with few exceptions, credible as connected, rather than as separate incidents), were done in the presence of considerable numbers of persons, both friends and foes, most of them unbelievers at first (however disposed to believe in a Messiah), and all of them likely to disbelieve the miracles, if possible, when they doubted whether Jesus, the peaceful and spiritual-minded, was "he that was to come." The gospel miracles were such as addressed themselves to the eyes and ears of all around. It could be seen when the lame walked, and when the dead came to life. It could he heard when the dumb regained his speech, and the madman changed his raving for blessing upon his benefactor. Lazarus, when avowedly raised from the dead, could be seen and handled, and questioned (and his sisters too) respecting his miraculous history. Christ risen from the dead was amply manifested to the senses of his followers, when, during forty days, he walked with them, conversed with them, ate with them, and let them handle him, and see whether he was the same being of flesh and bones whose body had been wounded on the cross. Thus the gospel miracles possess the first two criteria of genuine credible historical facts. They were "not done in a corner."

And the other two criteria of truth for great public events, are found in connexion with the history of the Gospel miracles, namely, that outward actions were performed in memory of some of those events, and were performed from the very time when the events took place. Such are the institution of public Christian worship on the Lord's day, and the celebration of the Lord's Supper, both of which are traceable to the period immediately succeeding the ascension of Jesus, and both of which attest the belief of Christians in the resurrection of Jesus, up to the very time when the resurrection had newly occurred. The practice of baptism may also be claimed as commemorative, both of Christ's mission in general, and of his resurrection in particular, since the customary confession of faith on the part of the convert, on his baptism, was a belief "that Jesus is the Christ, and that God hath raised him from the dead."

It is not, of course, meant to be implied, that each of

the alleged miracles of Jesus can be separately accredited by a commemorative institution, dating back to the period of the miracle. Nor is it necessary that each of them should, individually, bear even the first two marks of truth. There may have been more private occasions of miracle in the Gospel history, to which the test is of course inapplicable; but which may yet be credible, if those to which the test is applicable, are found to stand it well. And it is sometimes mentioned in general terms, that Jesus cured many sick people, or did many mighty works, where the miracles are not particularized, and where our only ground for testing the fidelity of the historian is, that, in the instances which he has particularized, the miracles have borne examination, and been found to possess the requisite amount of competent testimony.

If it were part of our present plan to pass in review the particular miraculous events of the Gospel history, the rational order of proceedure would, of course, be to begin with those which occupy the most prominent place in the Gospel, and the particulars of which are most fully given, so as to enable us to find the criteria of truth, if the fact were true, or to detect the fallacy, if fallacy there be. Such, for instance, would be the raising of Jairus's daughter, and the cure of the woman on the way, recorded by Matthew, by Mark, and by Luke, to have taken place in circumstances of the greatest publicity. Such would be the feeding of the 5000 in the wilderness; the cure of the man blind from his birth (John ix.), which was so notorious as to attract the persecuting notice of the Jewish Sanhedrim; the raising of Lazarus, one of a family by no means obscure previously, and conspicuous enough from that time forth. As such we might cite the first miracle which Jesus did at the marriage-feast in Cana; and chief of all, the last, the crowning miracle, which was done in his person, when God raised him from the dead. All these, and others, have publicity enough upon them, and were such as men's senses could scrutinize; and upon these, therefore, their testimony might be confidently given. The last is further attested to this day in those institutions of Christianity which have been

handed down as its perpetual commemoration from the earliest times.

If, then, these and other such leading miracles are duly attested, there will be little reason to doubt the reality of any others which, being performed less conspicuously, or being less amply narrated, are not so attested as to be credible if taken by themselves, but which never ought to be taken by themselves, being a part of records that have been proved credible wherever the means of proof were applicable, and resting, therefore, upon the admitted honesty and knowledge of the narrators, and upon the evident harmony of character and purpose between the leading facts and these minutiæ. It is thus with the facts of ordinary history. There are multitudes of events of a private or secondary order, in every history, the credibility of which rests solely upon their harmony with the leading facts of the history, and upon the general character of the writer for honesty and judgment, as established in these leading events, to which criticism is more fully applicable.

But those who disparage the historical credibility of the Gospel miracles, are in the habit of reversing this rational order. They begin with the least public and the least particularized miracles, as where it is said: "Jesus cured multitudes of sick folk," "in that hour he healed many of their infirmities;" and after arguing that such general assertions as these amount to little or nothing, they ascend gradually to the more definite and more public instances, and insinuate that these may have grown from the same obscure beginnings. It is as if, in general history, they should begin with commenting upon some private incident recorded of Alexander, Cæsar, or Napoleon; or upon some general assertion made by the narrator respecting the character of his hero; and having shewn the incident or the assertion, thus separately considered, to be almost destitute of critical proof, should go on to argue that the public deeds ascribed to those men are alike apocryphal, and that their characters are entirely matters of conjecture. The contrary is the mode adopted in all history; to criticise the leading, prominent, public events carefully, and when these are ascertained, to take the minor details pretty

much as they are given, so long as they harmonize with the outline thus ascertained. This ought to be the mode in judging of the less conspicuous incidents recorded of the life of Christ. That he should have wrought miracles in private, which, from their privacy, could scarcely admit of separate proof, is quite in harmony with his miraculous history, as seen in public. That he should have wrought very many miraculous cures, which, from their being many, were not likely to be separately put upon record, except where something distinctive in regard to place, or time, or circumstance, gave them prominence in the narrator's mind, is surely worthy of Christ's benevolence. The credentials of his mission were exhibited, of course, in proportion as each miracle was public; but his own character, and the character of his Gospel, and of God who sent him, was exercised in all, whether the deed of mercy to a sufferer was known to many spectators, or to none. His most amazing works, on the most public occasions, were performed without the slightest approach to parade or boasting. And in the absence of publicity, he obeyed the same simple impulse of benevolence, and relieved misery without a purpose beyond that of its relief. It seems just as natural to Jesus—as simply accordant with his character—as obvious an exercise of his conscious faculties, to heal the sick by a word, or to restore the dead to life, as it is natural and obvious to any of us to perform the commonest offices of kindness. He says to the leper, "I will, be thou made clean;" to the palsied, "Arise, take up thy bed, and go unto thy house;" and the leper is clean at the word, the palsied is made strong at his bidding. He walks upon the sea, and he says to the storm, "Peace, be still." To Lazarus in his grave, he says but the words, "Lazarus, come forth," and he that was dead came forth. And while all "are amazed and glorify God, who had given such power unto men," his own deportment all the while is easy, simple, and composed. Intent upon the act, but not making that act ostentatious, he is unconscious of himself and his own agency, except so far as to refer the power which he exercises to God, as the doer of the works. "My Father

worketh hitherto, and I work." "I can of mine own self do nothing." "Many a good work have I shewn you from the Father." I have "told you the truth which I have heard from God." Jesus acts and speaks in reference to his miraculous endowments, just as a faithful servant of God would act and speak in reference to talents and endowments, not miraculous. He exerts them when occasion calls for them, without apparent preparation or effort, as naturally and easily and simply as he exerts any other powers not miraculous. One might almost suppose him at times as unconscious that there was any thing extraordinary in those powers; so completely void is he not only of all self-praise, but of evident exultation even in their exertion. And when he does think of them, it is to remember that they are not his own, but God's; when he does speak of them, it is to say: "The works which I do in my Father's name bear witness of me, that the Father hath sent me." Conclusive witness to a divine mission, if the miracles be real, their reality is in nothing more evident than in the simplicity of character, the beautiful unconsciousness of self, which is manifested in him who works them. Falsehood would have encompassed the working of a pretended miracle with mystery and preparation. Enthusiasm, deceiving itself into the belief of its own power to work miracles, would have proclaimed and vaunted the miracle believed to have been wrought. But he who with the finger of God wrought wonders of mercy and of power, wrought them as the Almighty worketh His works, in quiet majesty, leaving them to tell their own simple majestic tale.

THE MINISTRY AT LARGE.—No. IV.

I FIND it at times no unprofitable employment to turn back to my filled-up diaries, and recall my past experiences. The record of events from day to day, entries made when the circumstances were fresh in the recollection, become exceedingly useful as guides for the future. Not seldom have I found occasion to alter ma-

terially the opinion formed of an individual, from that expressed on becoming first acquainted with him. The earliest impressions are not necessarily the most correct; and so different do the same persons appear at different times, so varied and conflicting are the emotions of the mind, and so much do we ourselves alter in feeling, that we need scarcely be surprised at not finding those whom we are in the habit of visiting, wearing the same aspect as our fancy led us to suppose distinguished them originally, and thus would continue. Some who manifested a considerable degree of reserve, have gradually opened their hearts, and now shew a desire to receive meekly the ingrafted word; on the other hand, there are those who at first eagerly embraced the good doctrine, but the cares of the world, the flattering, though deceitful, things of the present life have choked the seed, and caused the tares to overpower the wheat. Such endure but for a while. Demas-like they love the present world better than that which pertains to godliness; they have no root in themselves, and therefore wither away. But though perplexed and saddened at such defections, we must not be cast down. In the early times of Christianity iniquity abounded, and the love of many in consequence waxed cold. We may weep when we remember the degeneracy of Zion; yet we must not forget the song of the Lord, though in a strange land. We may lament that the covenant is forsaken, and the altars thrown down, yet even as the prophet was assured that he was not alone in bearing testimony to the truth of God; but that, in the midst of a crooked generation, and under the sway of a profligate apostate, seven thousand men remained who had not bowed the knee to Baal, so there are yet those who, as the salt of the earth keep the mass from putrefaction, whose conduct prevents vice from attaining the mastery, and who silently, unobtrusively, but effectually, maintain the honour of God's law, and preserve, by the influence of their example, multitudes from ruin. Evils float on the surface of society, they are obvious to every eye, and frequently are the only things that are visible; goodness is an under current, it bears, but frequently unnoticed, the waters to their destination; and whilst it im-

parts life and freshness to them, its effects are to be discovered more by the general healthy air it diffuses around, than by any particular token that strikes on the sight. Let none, and especially let not the missionaries of Divine truth fall into the grievous error of supposing that efforts for the good of others are necessarily thrown away; that the world is degenerating from day to day; less capable of improvement now than half a century back, and that the next generation will have just cause to regret not having fallen on the present confessedly evil times, so much worse will theirs appear by comparison. Now, were this the melancholy fact, how fruitless must be all our exertions; how passingly absurd all aspirations after perfection, nay, all endeavours to promote even the temporal benefit of those around us, for our aim would be baffled, and our hope grow fainter, at every fresh stage of our progress. What better maxim could we adopt than one older than the apostolic age, "Let us eat and drink, for to-morrow we die;" this would, in fact, be the dictate of consummate wisdom. But, thanks be to God, who giveth us the victory over a doctrine so debasing and heart-withering. We believe in moral and spiritual progress; we believe in the immense, we had almost written infinite, capabilities of human nature. Surely we are sons of God, and joint heirs with Christ, and can it be that the offspring of him who is all light, the brethren of one who exhibited every virtue and grace of character, are perpetually sinking, and that, whilst instead of the fathers are the children, the whole race shall be like a falling body hastening with swifter flight, each succeeding moment, to destruction! What means the exhortation to go on to perfection? Or why are we reminded that a great cloud of witnesses are beholding our efforts to run the race set before us? Men are destined to be made free, and we are anxious to prepare them for a state of liberty: we exhort them to throw off their shackles, and exult in the knowledge of the truth, which can alone ensure their freedom and eternal happiness. The creature is not willingly held in subjection to vanity. It is saved by hope, we are to encourage this hope, to help our brethren to receive the spirit of adoption, that they

may cry Abba, Father, and being delivered from the bondage of corruption, be led into the glorious liberty of the sons of God.

The aim of the Ministry at Large is to increase the number of those who are anxious to learn the truth as it is in Jesus, and its labours have been eminently and strikingly successful. How far my own humble exertions have contributed to swell the amount of general good done, must be judged of in some degree from the information I have from time to time conveyed of my proceedings. We are all in fact God's husbandry. He works in us to will, and do, and boasting must be ever excluded. Too frequently do we forget that at the very best we are unprofitable servants. We require continual chastising to convince us that we have little real merit, that our most beneficent actions are sadly alloyed by worldly motives, and that our hearts not seldom deceive us as to their purity. Very difficult do we find it to possess the same mind that was in Christ Jesus; and yet until this be, we have no warrant that our services are acceptable in the sight of God. But to use the words of the excellent Matthew Henry, "God is glorified when souls are benefited, and gladly," he continues, "would I be instrumental in that blessed work. I would not be a barren tree cumbering the ground, but by God's help I would do some good in the world, and I know no greater good I can be capable of than doing good to souls." Well did this servant of the Lord fulfil his noble resolves. He was a burning and shining light in his day, and an evangelist from house to house. The sentiment he has so well expressed, has not, I trust, been lost on me, whilst the example of him and such as him has been most animating. Our duty is to go on earnestly, trustfully, cheerfully, in the work allotted to us, to strive to make men better and wiser to salvation, and this has been my sincere though necessarily very imperfect endeavour. Every days experience in my employment tended to convince me, that nothing effectual would or could be done with people, till a more decided sense of religion and its obligations was impressed on the mind. No real good can be produced, till you convince a man that his great concern is with

eternity, that he is not to live for himself and the present hour, but for others, and for another world. And yet how many instances have I seen to the contrary; what numbers appear to act on the supposition that to-morrow shall be as to-day, and more abundant, who are not even worldly wise, who make no provision for the evil days of sickness and loss of employment, on whom premature age comes, and want most unexpectedly presses his iron hand. Some time since I called in the course of a morning round, at the house of a journeymen coach-maker, a man then in the receipt of good wages, but which were spent as fast, and even faster than they came in. A host of domestic grievances were detailed by the wife; drunkenness and sinful wastefulness were among the most prominent; the effects were continual jars, neglect of the family, and of all prudential considerations. The children were unruly and insolent; their instruction was not cared for, whilst they were exposed to every kind of evil influence arising from an uncomfortable home, immoral parents (for the wife I believe possessed little more of honourable and pious principle than the husband), and the angry and profane language they must have been in the constant habit of hearing. There was no bodily want, save that created by themselves, and there was ample opportunity of putting by a portion of each weeks', earnings, so that when really needed they would have been available. The man had enrolled himself in no benefit society, and the plea now advanced was that he was beyond the limits of age for admittance. This objection I parried by reference to several societies, and these founded on the best principles, where advanced age was no disqualification, and proffered to procure full information, but in vain; neither were inclined to give up present gratification even for future temporal advantage. I then recommended the Savings Bank, as where they might deposit in the most perfect security, and draw out at any time when their necessities demanded: they promised to consider, and perhaps faintly resolved, but the morning cloud was not more evanescent than such a feeling, if ever indeed indulged. Time wore on, my visits were occasionally paid, for

there was no want of personal civility, and my calls and even advice always appeared welcome, but there was much to pain me. Religion was talked of, but evidently not felt. Prudence was also in the mouth, but it could not influence the conduct. The certainty of reaping what we have sown, both in time and eternity, was pressed upon them, but it would seem in vain; the public house was still the nightly resort of the husband, and his visits not unfrequently prolonged till the morning. His partner would then fetch him home with a multitude of objurgations, and these would provoke rejoinders, perhaps not always confined to words. But trade fell off, and the purse could be no longer so well filled. Now would have been the time to have used the fruits of former exertions, but where were they to be found? They had sown to the storm, reaped the whirlwind, no hopes at present for here or hereafter. Such is the deplorable state of numbers besides my unhappy friends. I cannot yet leave them; something whispers, destroy not the hope of their recovery, for a blessing may still be in it. In the mean time, their example may not be useless, it may teach us the miserable folly of delaying any thing necessary till a more convenient season, and the sin of fostering habits of self-indulgence as deeply injurious to the possessor as to all within the sphere of his influence.

The mention of benefit clubs recalls to my mind many affecting instances I have met with, of elderly persons deprived of the little resource they had fondly looked forward to, in the time of sickness and old age, from the societies they had joined in their younger days. Most of these clubs were connected with public-houses, and, as it would appear, were instituted more for the benefit of the landlord than any other member. Hence, in many instances, the landlord was made treasurer, and in not a few of these, the club was broken up at the time the superannuated members were entitled to make their demand on it; in others, younger men thrown out of their employment by sickness have been unable to receive the pay to which their previous payments had given them a claim. G. an honest, industrious mechanic, with a large family, was not long since in this predicament.

He was incapacitated by illness from following his employment for many weeks. His public-house society could not assist him; they were indebted to the landlady, who had also the keys of the box, and not only was he defrauded of that for which he had been subscribing several years, but what was still more unjust in itself, as well as grating to his feelings, he was compelled to remain in the society, and pay his monthly night's, till the debt was liquidated. Societies for mutual aid under sickness, old age, and death, are in themselves excellent, and the principle can scarcely be too highly applauded or warmly recommended; but the formerly universal and still very prevalent custom of meeting at public-houses has done very much mischief. A certain portion of the contributions is spent in liquor, money absolutely sunk, but which, if suffered to accumulate, would far more than bear the incidental expenses of assembling, leaving a handsome surplus for the common stock. This is not the least of the evils. Few who are in the habit of attending club meetings are satisfied with the share of all that falls to them out of their contributions; waste of time, expense, and the chance of intoxication are thus incurred, and many are led to waste other evenings at the society's house, and not seldom become confirmed sots. The principle of mutual assurance is now, however, better understood; there are many excellent Friendly Societies in the town to which many of the foregoing observations apply; I am desirous of losing no opportunity of displaying their operations, and recommending them to general approval. The workman must at length perceive the superior advantages they possess over those conducted on the old system, and to them his preference must be eventually given.

The Apostle could rejoice in whatever way Christ was preached, whether in pretence or truth. So may the domestic missionary, though he sees many going about proclaiming a very different doctrine to his own. Is he of Unitarian sentiments, he must lay his account in being frequently withstood, and hearing that he is represented as a Deist in disguise, a propagator of infidel sentiments, "not many shades better than a So-

cialist." Such things disturb him not, he makes allowance for honest bigotry, and he endeavours to enlighten where he perceives a capacity existing for discovering the things that differ. His object not being to make theologians but Christians, he cannot but be pleased to perceive that others are engaged in the same glorious employment; and though they hesitate to give him the right hand of fellowship, he esteems their sincerity, and his heart is glad, because he knows that the grand truths they must teach, go a considerable way to render innoxious the errors they insist on presenting with them. I have seen on the banner of a Methodist Sunday School, borne before the pupils on some high holiday, the glowing words of John, "*God is love*," and have felt assured, that if this sublime and delightful truth were duly inculcated on the minds of the young immortals thus brought into the fold of Christ, a foundation must be laid for all that is excellent in doctrine as well as character; that no speculative mysteries would oppose its influence on the heart, and that the tares of a false philosophy, though now suffered to grow with the pure wheat, would at length be gathered up and burned, the corn being preserved to eternity. Yet one cannot but lament the prevalence of bigotry prompting to acts of the most unchristian animosity. H. a blind man whom I had known many years back in an asylum, for the instruction of those to whom wisdom is at one entrance quite shut out, had, on quitting his *alma mater*, removed to a fashionable watering-place to exercise the trade he had learned, that of basket-making. He was a young man of unblemished character, and good abilities, but a zealous Unitarian, and persisted in being led every Sunday to the obscure and humble place of worship used by those who adored the One Jehovah through Jesus Christ. The evangelical rector of the town, who had in vain endeavoured to shake his faith in "the long lost truth," brought the whole of his influence to bear on the worldly fortunes of our poor brother. In a place where fashion has much sway, and the friends of liberal opinions are fewer, and, it may be, more chary of expressing their sympathy with lowly worth than is desirable, a man

in humble life who ventures to swim against the stream has small chance of success; his little business dwindled away, and became insufficient for his support; he was obliged to remove to a town where, from the number of its inhabitants, and its being a place in which many of his own sentiments resided, and whose wealth gave them importance, a prospect of being enabled to maintain his family in decent comfort (for he had married) was opened to him, and here I was very glad to meet him. He presently knew my voice, and expressed much joy at the recognition. For some years he has pursued the even tenor of his way, and though his circumstances have never been what the world calls prosperous, they have sufficed to raise him above absolute poverty. Here, at least, he can enjoy, to him the inestimable privilege of worshipping God as his conscience dictates, none interfering or attempting to make him afraid. He resides at some distance from the limits of my visiting district, but I not unfrequently call upon him, and am sure my visits are not made in vain.

A ministry to the poor must, as a matter of course, look after the interest of the young and ignorant; and in my former papers I have adduced some instances in which its operations have decidedly benefited individuals of these classes. Education embracing, according to Hartley's definition, man's frame duties and expectations, is the great want, the one thing needful. A real education is continually going on; place the human being in what situation you will, he must be influenced by the sights, and sounds, and examples around him; the circumstances in which he finds himself powerfully contribute to form his mind, and to give a direction to his whole future conduct. He who, born of depraved parents, and becoming of necessity nursed amidst all evil associations, receives an education preparing him for the knowledge and practice of vice, and it will go hard if he does not better the instructions he has had instilled into his mind and heart from his earliest childhood. May not this account for the frightful and continual swelling of the lists of criminals, notwithstanding that Christianity is confessedly far better understood and practised now than during any former period.

Population increases, and, in the present circumstances of society, the vicious portion of the population must increase also; where there were at first but the abandoned father and mother, there must, in all human probability, be within not very many years a progeny exhibiting the same traits of degradation; here again, instead of the fathers are the children, only the mischief spreads over a much larger space. These unhappy children appear to be the very outcasts of society. Go into our streets, our market-places, wherever there is the resort of man, and they are to be seen in shoals, ragged and shoeless, with thick matted hair, and faces that appear as if no water had come near them for weeks; they wander about raking the kennels, and taking their first lessons in pilfering from the fruit and provision baskets, among which they are ever prowling with the activity and stealthiness of the feline race; or, in the summer, they are the pests of the market gardeners, whose patches of ground are constantly exposed to their depredations. One or more of these young unfortunates are every now and then paraded to the nearest station-house by a policeman; they are brought before the bench, and the mind of an enlightened and humane magistrate must frequently be sorely puzzled to decide on what is the best course to be pursued towards them. If discharged, they are only let loose on society to commit fresh depredations; if summarily convicted, and sent to Bridewell, they almost invariably leave such a place more hardened, and better prepared for the commission of offences of a more serious description than before, not to mention that, in most cases, a magistrate has no alternative, he is bound to commit or convict. The apostolic Tuckerman was accustomed to go on the quays, and to other public places, in search of these truants from virtue, and well was it that the demand for labour in his country was so well sustained, that he usually succeeded in recommending them to situations in which they might be honestly and usefully employed. The English missionary knows that, under the present gloomy aspect of affairs—the stagnation of trade—the closing of factories—the forced system of half play and half work, even among those who can

yet boast of employment, such labour must be utterly in vain, and would only tend to excite expectations that must end in the bitterest disappointment. All he can do is to watch opportunities, and he has at times the rare good fortune of being enabled to recommend an honest industrious lad to a considerate employer. But society must be informed that it has tremendous responsibilities on account of its younger and poorer members. The good old adage, that "prevention is better than cure," has never yet been fully and cordially acted on. Society has built jails to punish that which itself has caused; it has been at no pains to enlighten the understanding, to correct the passions, to purify the feelings, and to better the heart. The wonder is not that so many are vicious, but that all are not so. There must be a very great power in Christianity to prevent this moral pestilence from raging and destroying the whole people; but God works by various means, and even Christianity is only a means to a great end, that of making the whole rational creation holy and endlessly happy; this means is put in our hands. To us are committed the oracles of God. Why, then, are they so slighted? Why is the key of knowledge yet kept from the multitude? The young, let me respectfully but most earnestly say it, are the peculiar care of the present generation; the ignorant, depraved young, should not be suffered to stretch out their hands thus for help, and to groan under the pressure of their heavy affliction in vain. We want places where those who manifest obstinacy and irregularity of habit may be reclaimed, without the painful necessity of a public exposure in a court of justice, and being sent for one, three, or six months to keep company with older and more hardened offenders, till they are made even more the children of perdition than themselves. A poor, but respectable man, has often lamented to me the untowardness of his son, a lad of not more than thirteen, whose erratic and pilfering propensities, no coercion that he can use, seem capable of restraining, whilst kind forbearance would appear only to encourage him. To bring him before a magistrate, is a step which a parent can scarcely be induced to take, nor is it to be

advised,—other measures seem ineffectual. Here is a real defect in our legislation, and would that some enlightened member of either House could be induced to turn his attention to the subject. The people need also a higher and purer literature; whilst some are perishing for lack of heavenly food, others are poisoned by that which is corrupted, but this is a topic on which there is now no space to enter. X. X.

RELIGIOUS OPINIONS OF SHELLEY.

THE name of Shelley never fails to call to our mind mingled emotions of admiration and regret. Born an aristocrat, that most selfish of classes; sent for his education to one of our exclusive schools, we witness his benevolent mind at an early age resisting and overcoming these baneful influences, and which determines him not to submit to tyranny, whether exercised towards himself, or inflicted on others. Persecution falls upon him. He leaves the land of his birth. Never again did his feet touch its shores. Not in the land of his birth—not in a peaceful and quiet old age—died the pure, the mild, the beneficent Shelley. In the land of the stranger—in the watery surge—in the bloom and buoyancy of hopeful youth, did he say farewell to the scenery of earth.

A natural question arises—how did a mind so exactly adapted for the reception of Christianity as his, enter the lists of its opponents? We think we can answer this shortly. The Christianity which had been instilled into his youthful mind, was that of the thirty-nine articles. Instead of being taught to love and obey the God of Nature and of Jesus, a God of hate and favouritism was presented for his affection. Heaven was narrowed to a receptacle of favourites, and a vast hell opened as a torture-house for the many. It would seem, also, judging from their conduct towards himself, that his persecutors were consistent believers of this faith. Believing, then, as he did, that Christianity and Calvinism were synonymous, we cannot wonder at the

production of his Queen Mab. We look on it as the burst of indignation of a peculiarly sensitive mind, at a system he believed to be productive of evil, rather than good. Not one of his arrows, however, pierce the citadel of pure Christianity. Against its corruptions only are his efforts crowned with success, and fearful havock do they make. He pays respect to the character of the Saviour. Would that the moral beauty he admired, had enabled him to see that falsehood could not dwell *there*, and moved him to the work of separating the truth from its incrustation of error.

The great and leading article of Shelley's belief was, that there is a spirit of good pervading the universe. A grand idea certainly. But when we come to read of the relation of that spirit to the human race, it appears to us to bear no more of the attributes of goodness, than man bears to the worm that crawls beneath his feet. Good and evil, on this theory, are matters of perfect indifference to the Supreme Being. In fact, he takes no cognizance of the sayings and doings of the sons of men, because, as Shelley says, "thou art not human sense, thou art not human mind." How, then, does Shelley call him good? The only ideas we can have of God's goodness are deriveable from our own consciousness. If man had never felt the feelings of a father, he could have no ideas of God's fatherly character. If he had not the principle of benevolence, as a part of his nature, he could not discern a principle of good in the universe. If, then, man is not made in God's image, if his nature and the Deity's are utterly diverse, how can Shelley consistently, or with the least show of truth, say there is a spirit of good in the universe. If it be not good to us (and if it takes no interest in our actions it is not so), how can it be made to appear good in any appreciable sense to man? Cold and dark belief, not simply to cloud, but to extinguish, the spiritual sun of the universe! What support canst thou afford in the hour of sore affliction and distress? Without the friendship of the Infinite One, what is man? A tempest-tossed vessel, without rudder and compass; the puzzle of creation, only given birth to with high hopes, and noble instincts, to be cruelly disappointed and crushed.

Shelley seems to have clung to the idea of a future life, but nowhere states his grounds for so doing. He seems to have had no definite theory of his own on this, as well as other subjects. He witnessed around him fearful misery, both in the minds and outward circumstances of men. Rejecting religion, he could conceive of no substitute for it. Instead of suggesting or attempting practical reforms, he indulged in imaginative reveries, speaking hopefully, often rapturously, of the future career of man, but despondingly of the men of the present age. Instead, therefore, of being up and doing what he could for his own generation, he attempted to soothe them by pourtraying the beauty of what was to be. What else can we expect? Without the Gospel revealing God as really the spirit of good, Jesus being his image, and the hope of immortality, to nerve us for the duties, and shew us the real object of life, what scheme can ever realize happiness for the sons of men? Experiments may be made, but will success ever attend them? Could this earth be lightened or gladdened without the sun? No; nor will the minds of men ever be happy estranged and apart from their Creator.

The history of Shelley ought to impress us with the urgent necessity there is for separating Christianity from its corruptions. There can be little doubt, that if Christianity had been presented to his mind in its original beauty and simplicity, that he would not merely have believed, but become a warm advocate of its truth. We believe that now more than ever, this duty is demanded of us. The scepticism which infected Shelley's mind, has descended, in our day, to the lowest ranks. Calvinism causes and perpetuates the disease. Men will rather believe in no God, than in a bad one. Should the question not be fairly tried, however, whether a good God be not preferred to either? We write this seriously. We are aware of many minds rejecting and scoffing at Christianity merely on account of its corruptions. No outward evidence can make the minds of men succumb to the idea of an infinitely bad being; and if genuine Christianity be not brought forth as the antidote, the plague of unbelief must continue its fearful

ravages. Our duty to man calls us to the work. He is our brother. We cannot withhold from him, without incurring great guilt, his greatest treasure. Our duty to God demands it. He is our Father. How can we better please him than in spreading through his large and wide-spread family the knowledge of the endearing relation he bears to each and every one of them—clear his character from aspersions—change him from being an object of denial, hatred, or terror, to one of love and affectionate reverence—vindicate the beauty of truth, and the utter deformity of falsehood and error. J. A. M.

UNITARIAN LIBERALITY.

To the Editor of the Christian Pioneer.

Sir,—I know not how it is with you on the other side of the Channel, but it appears to me that in this country at least, the above feeling is carried to an extreme. I am not one of those certainly who have any love for bigotry, but surely there is a mean between that and religious laxity. Now, it does appear to me, that the liberality of Unitarians has been such as to prevent their principles making that impression which they naturally should, on the minds of the community. This feeling has operated in many ways to retard the progress of what we esteem religious truth. For instance, in deprecating religious bigotry, the *effect* of our teaching has been to produce an indifference in the minds of our friends as to the maintenance of their principles. The fear of being thought bigotted, has rendered many careless in what church they say their prayers. And hence it is no uncommon thing to find them worshipping in churches, in whose prayers they cannot join in sincerity, and whose creeds they disbelieve!

But it is to another and even more pernicious effect of this liberality, that I would at present direct attention. It has prevented many, even of our ministers themselves, from bearing that testimony which they ought to the divine truth. They have not failed, indeed,

to witness that "there is one God, and none other but He;" but they have shrunk from avowing the natural consequence of this doctrine. Even when pressed on the subject, they have shrunk from avowing that all those who worship any other persons than this one God, are, and must be, guilty of violating God's commandments.

Now, for my part, I can see no reason why true liberality should prevent us from raising our warning voice against such a transgression of the divine law. By plainly telling such transgressors that they are violating that law, we do not consign them over, as they do us, to eternal flames and wrath. It still remains for God to pardon them if he please; and, no doubt, he will do so when they do it ignorantly in unbelief. By so doing, however, we should be bearing our full testimony to the truth, while our timidity seems to imply either a want of due sincerity on a subject so important, or a want of full conviction of our sentiments. Boldness, too, on our part, and a firm avowal of the natural consequences of our doctrine, would be attended with much more beneficial consequences. It would strike a salutary fear into the minds of our opponents, put them upon the defensive, and lead them more anxiously to examine the evidence for their sentiments. To convert the sinner, you must first convince, nay, convict him in his own mind of his transgression; and, in like manner, those must first be convinced and convicted of their error whom you would bring back to an acknowledgement of the truth: this cannot be done by smooth and honeyed words, which only serve to lull the conscience. The prophets of old made no compromise with those who departed from the worship of the true God. Jesus Christ sharply rebuked the Scribes and Pharisees for their human traditions, and departures from the divine commandments. It can be no illiberality in us to be similarly valiant for what we are persuaded is the truth. Let us speak the truth, and the *whole* truth, feel it who may. Thus only can we do our duty, and thus only can we secure the respect and attention of our opponents, and rouse our friends to a sense of its importance.

If I have ventured thus to become an accuser of the brethren, it is on the scriptural maxim, that "Faithful are the wounds of a friend."—Yours, &c.

J. O.

CLONMEL, 26*th April* 1842.

AUTUMN MUSINGS.

THE river rolls roughly and darkly on. The reeds shiver, but their murmurs fall not on mine ear; the wind speaks too loudly. The leaves hurry by, or eddy in desolate wreaths around me; even the grass looks long, and dry, and withered.

A lone bird, the only living thing I can perceive, springs up from the rushes, and whirls away, and is lost; and the scene becomes still more dreary. And yet to me this spot has been, and is still, endeared. Thousands are there to whom a blue hill may be a friend, and a roaring torrent as sweet and as musical as a domestic song which hath soothed their infancy. Associations hallow every thing, home, country, kindred. The citizen of the world who boasts his superiority over such ties, is a slave to a blinder idolatry; he loves himself alone, and this passion engrosses every sympathy. Not thus exclaimed the German moralist,* "Wherever, O man, God's sun first beamed upon thee, where the stars of heaven shone above thee, and the lightnings declared the Omnipotent, and the storm-wind shook thy soul with pious awe—*there* are thy affections, *there* is thy country. Where thy mother's glance first bent lovingly o'er thee, and thy father engraved the words of wisdom on thy heart—there are thy affections, there is thy country. And though it be among bare rocks and desert islands, though care and sorrow dwell and abide there with thee, still must thou love it, still must thou cherish it, for *there* is thy home, there is thy country!" Yet sublimer than all this was the reply of that persecuted sage of old, who, when interrogated of

* Arndt.

his home, answered by pointing to the stars above him. Nobly was this said, and proudly; for when the spirit of wrong and oppression have made desolate every holy association that haunts our birth-place, it were well to remind the spoiler that man has a still prouder heritage, a reversion to which no earthly power can bar his claim. And yet, from age to age, the world hath been filled with wanderers. Fierce, indeed, was the necessity that sent down the Scythian and the Goth upon the fertile south; yet these incursions were productive of ultimate good, though the pathway of the invaders was bleached with fire, and made desolate with the sword. A generation or an age passed away, and the flower came and blossomed, and it was forgotten where the battle strife had been.

It was decreed that improvement should no longer be confined to a narrow portion of the earth, nor civilization be limited to a few cities, where the arts themselves seemed absorbed in the luxury they produced, and the noblest work of creation, man, became hourly more degenerate and debased. If the moral worth of the northern nations that overran Europe and desolated Rome, was of no higher standard than that of the effeminate people they subjugated, there was a boldness and vigour in their character. At all events, both conquerors and conquered were benefited by the change. The millions of human beings that vegetated upon the banks of the Obi and the Danube, were no longer to be the swordsmen and galley-slaves of the privileged orders. The gladiators of the arena had become the guards of the palace. The rude fierce courage of the Celt and Goth, was to mingle with the milder temperament of the inhabitants of the south, and the spirit of Latium and Achaia, their arts, their civilization, nay, their religious faith, was to be carried back to the Cimbrian Chersonese. Sword in hand the Hun had stood beneath the ruined arches of old Rome, and gazed upon her fallen, yet still gorgeous sculptury. Barbarian as he was, his soul was smitten with a prouder feeling than he had ever yet entertained, and if he returned to his wild hut upon the Volga, it was to relate the wonders he had seen, and to stimulate his countrymen with a nobler spirit than that of mere invasion;

and then, too, the wild mythology of Scandinavia became tempered with a softer and more gentle creed; and when the faith of the southern inhabitants of Europe became Christian, corrupted though that creed might be, it conquered the stern hearts of the victors. Lombard and Celt bowed before that cross which they beheld for the first time emblazoned on the banners of the vanquished; yet, it is among uncivilized nations, that attachments are the strongest to particular localities, and to the manners and customs of bygone ages. Fierce as we have observed, was the necessity which sent down the barbarian upon the south from his wild home, or stormy strip of pine forest. Death by famine or the sword were the alternative if he lingered by the hills of his fathers; he must away, and bid adieu for ever to the graves of his ancestors, and the circular altars of his gods. Among the simple mountaineers of the south of Europe, the Swiss, the descendants of the Alemanni, yet linger some of the primitive usages of the race from whence they sprang. Among no people is the abstract love of country stronger, than among the mountaineers. The same may be said of their attachment to the customs of their forefathers; the old feelings, the old associations linger with the very hills around them, and become part and parcel of the traditions that haunt their wild deep fastnesses, and rocky dells. The Highlander when he rushed to battle, arrayed himself in his tartan plaid, as the Celt did of old in his parti-coloured mantle. The "gifted one" of the second sight, already beheld in perspective the triumphs of the victorious clan, in the same spirit of prophecy as the seer of ancient times pointed out to the Scandinavian warrior, the shades of heroes waging fantastic combats in the clouds.

The man of science, of intellect, loves his country, not so much for the associations which connect it with the past, as for the conveniences, and comforts, and privileges, which he enjoys with the present, and from the consciousness that he owes all these to the labours of the greatest and wisest minds; and though the laws and customs of his country may be far from perfect, still does he deem them superior to those of any other

nation in the world. His efforts to defend the purity of these laws, or to extend their usefulness, gives rise to party feelings, sentiments absolutely necessary in powerful states, as the preservatives of liberty. But it is the mountaineer that loves his country as the poet loves his home, for the associations of the past—and desolate, indeed, must be that home to whose earliest days we look not back with something of regret, days of simple faith and guilelessness, when the whole world was to us young, and fresh, and beautiful;—when there was a memory endeared with the first wreath of daisies which we wove, and the first mimic ship we launched upon the waters, which pall not like the pleasures of maturer years. And there is ever help and remedy for all this as we advance in life, and these sweet days in the perspective become shadowy, and disappear. The nights of after years when the hopes, the dreams of youth are gone, are not all starless, but such nights as the good, the gentle, and the confiding love. As the solitary star which now breaks out from the wild clouds around it, there *is* a faith, calm, gentle, and long enduring, which widely differing from superstition, with its mild radiance sheds a brightening ray over the lone and more desolate pathway of the pilgrim.

J. B.

Banks of the Stour.

REVIEW.

Protestantism; Five Lectures delivered in the Great Meeting House, Coventry. By John Gordon. London, Whittaker & Co.

"Si Dominus Deus non fecessit Papam infallibilem, Dominus Deus non fuisset* discretus," was the sincere but somewhat profane language of an ancient advocate of the papal claims. Whatever is the language in which claims to infallibility are made in modern times,

* If the Almighty had not rendered the Pope infallible, the Almighty would not have been prudent.

by any section of the Christian church, the principle on which such claims are based is essentially the same as that above quoted. The necessity of an infallible guide, residing somewhere within the domain of the church, whether contained in the *ipse dixit* of a pope, or in the declarations of a general council, or resulting from the agreement of both; or whether vested in the conflicting creeds of established churches, ludicrously termed national, or in the creeds and practices of dissenting, and professedly Protestant sects,—ever resolves itself, when closely sifted, into the mere individual conviction of certain persons, that *Divine prudence* requires and has provided such instrumentality for the preservation of religious truth—such conviction being founded, moreover, on the assumption that, without the instrumentality of such infallible guide, religious truth would inevitably be lost, and the human mind be hopelessly involved in error. This persuasion of multitudes, which is esteemed their *saving faith*, is but the result of a deep *scepticism*—scepticism in the power of truth to convince the human mind by its own evidence—scepticism in the capacity of the human mind to feel adequately the force of such evidence.

Protestantism, if consistent, rests on the principle that man is able to discover the evidence of truth, and that truth is able to stand upon its own merits. Protestantism consequently repudiates all attempts to overbear, by authority, individual conviction, or to interfere with the sanctity of private conscience; and relying for the triumph of truth on a full examination of its claims, it is necessarily employed in vindicating the rights of the human mind, and in shewing practically a respect for such rights.

With the various aspects and relations of the great controversy resulting from these opposing principles, which in a latent or visible form have rent the Christian church almost from its first existence, it behoves every man to be acquainted, especially when the current of events, and the force of discussion, have caused them to exhibit themselves in a more clear and active manner than usual. We are thankful, therefore, for the appearance of the present publication, which, containing

a clear exposition and able vindication of the great principle that "the reason of each man is the only judge of the religious truth which may be proposed to him," is a seasonable and welcome contribution to the noble cause of religious liberty. The important topics connected with this subject are discussed with much soundness of argument and clearness of statement, and with a philosophic and candid spirit, in five lectures, entitled respectively, Religious Liberty—Christianity—The Church of the Middle Ages—The Reformation—and the Present State of Protestantism.

In Lecture I. our author, in establishing "the right of every man to think and act for himself on the subject of religion," shews that an objection often adduced against such right, on account of "the difficulty connected with the formation of individual religious opinion, has nothing to do with the real question in controversy," which is, "Whether there ought to be individual opinion?" He then exposes the untenable assumption of power by the church in a "corporate capacity," and after stating the moral honesty of the individual in the formation of his own faith to be the only mode of fulfilling the purposes of religion, he proceeds to enforce the conclusion, "that the exercise of reason in its application to the whole subject of religion ought to be preserved inviolate."

Under this head, even the doctrines of an authoritative revelation are included, our author maintaining (p. 11) that "the reason which must judge of the authority, ought, on the very same ground, to judge of the doctrine which that authority proposes." In the correctness of this statement we fully agree, though some readers may not; but to us it has long appeared that the reasonableness of doctrines is a constituent element of their authority, and that to uphold an authoritative Christianity, irrespective of the rationality of its doctrine, necessarily involves the admission of the principle, that before we come to the consideration of Christian or revealed doctrine at all, we must be prepared to receive what is contrary to our own reason, should such matters happen to be contained in the religion. In other words, the *possibility* of reason and

revelation being in opposition is admitted, and also the duty of sacrificing reason at the shrine of authority—propositions which we consider to be at the root of all that is absurd and superstitious in religion.

In Lecture II. "the folly and wrong involved in all attempts to mould the Christian revelation into any other form than that in which it is accepted by the free exercise of the human mind upon it," is clearly pointed out; and "the vanity of tradition," and "the inutility of creeds," are briefly but satisfactorily shewn.

Lecture III. paints with impartial hand "the dreadful consequences which the resignation of religion into the hands of an ecclesiastical corporation has produced," exhibiting the light and shade of the subject. We are properly guarded "against arguing from the present to the former state of Roman Catholicism, just as much as we are to guard against arguing from its former to its present state."

The Reformation is admirably and justly treated (Lecture IV.) as "a mighty effort of the mind of society to obtain spiritual freedom," in which great principles, subsequently better understood and acted upon, were virtually embodied. In treating of the subsequent reaction in favour of the Romish church, and in enumerating the causes of its success, "the state of Protestantism itself" is justly characterised as the most efficient cause. The last lecture contains a review of the present state of Protestantism, which is conducted with singular fairness, and in a truly Christian spirit. It concludes with some excellent remarks on the spread of Catholicism and Infidelity, as resulting from "the unsuitability of the present form of Protestantism to the peculiar necessities of the time;" on which subject, from the value of the thoughts, and as a specimen of our author's style, we take occasion to make the following extract:—

"Unless some change in the character of Protestantism voluntarily occur—some nearer assimilation to its true purpose, and to the independent spirit prevailing in society—the draft will still continue in these opposite directions, until its adherents are *compelled*, in defending themselves from one side and the other, to adopt

the principle of intellectual and moral freedom, in connexion with Christianity, as that, by the application of which, they can alone withstand the allurements of Catholicism, or disarm the objections of infidelity. By whatever means this change may take place, the battle of Christianity must in future be fought upon the broadest grounds, as against the two contrary principles of authority and unbelief, with neither of which can any compromise be permitted. The Protestantism *to be*, must be at once generous in its human sympathy, and strong in its divine attachment; conceding every right to man, and rendering every homage to God; asserting, on the one hand, the unfettered liberty of reason, and defending, on the other, the pure integrity of revelation. The latter must stand or fall with the former. It will be vain to attempt any defence of revelation which is not connected with, and, indeed, based upon, its accordance with the just claims of human nature."—Pp. 117, 118.

We cordially recommend the publication to those who are desirous of "the liberty wherewith Christ hath made us free," and who may wish to possess in a compact, condensed, and comprehensive form, a satisfactory exposition of the various questions inseparably connected with our spiritual freedom.

Lectures on Christian Doctrine. By Edward Whitfield, Minister of the Old Meeting, Ilminster.

The eight lectures, which form the volume of nearly two hundred pages, whose title we have prefixed, will amply repay perusal. They present a simple, concise, convincing, and impressive delineation of the truths of the Gospel; demonstrating those truths to be rational, pure, elevating, consolatory; and clearly proving that they are embodied in the faith of the Christian Unitarian. Whilst the charges adduced by prejudice and bigotry against Unitarianism are shewn to be baseless, its claims to the reception and practice of all who honour God, and would do good to man, are excellently pourtrayed; and the Unitarian interpretation of Christian Doctrine manifested to be coincident with truest re-

verence of the Saviour, and the facts, teachings, spirit, and hopes of the Gospel of the grace of God.

Familiar Lectures on the Doctrine of the Trinity, and other subjects, delivered in the Unitarian Chapel, St Nicholas Street, Ipswich. By T. F. Thomas. Pp. 200. *Ipswich: R. Root; London, J. Green.*

In a popular and pleasing, as well as instructive and powerful manner, the author of "Familiar Lectures," discusses many of the most important subjects in controversy between different classes of religionists. Whilst he is careful to state the opinions to which he is opposed, with candour and fairness, he proves from reason and scripture, that they are utterly untenable. The positive arguments in vindication of his own views of Christian truth, are brought out with vigour, and enforced with earnestness; and the whole work is characterized by variety and excellence of illustration. The subjects treated of are the Trinity; person of Christ; Original Sin; Atonement; Predestination; Satanic Influence; Future Punishment; Offices of Christ as Mediator; in the New Creation; and Redemption.

The Last Thoughts of a Naval Officer on the Unlawfulness of War. By Thomas Thrush, author of the Apology of an Officer for withdrawing from the profession of Arms. Pp. 216. *London: J. Green: Harrogate, Palliser, and Blackburne.*

"The Unlawfulness of War!" By whom is it pronounced unlawful? The Established Church of England? No. In her thirty-nine articles the lawfulness is specifically declared, and those who sign, or countenance those articles by attendance at her altars, sanction the declaration. The Kirk of Scotland? No. The appeal to arms meets in her Confession with no condemnation. The Constitution of England? No. It specially entrusts the enormous power of making war to the individual opinion, whim, caprice, stubbornness of the monarch. By whom, then, is war pronounced to be unlawful? By One invested with higher power, and

greater dignity, than any earthly potentate; by Him from whom Established Churches profess to derive their authority, the PRINCE OF PEACE. As the image and representative of the Infinite Father, he has disclosed the truth, that all war is directly opposed to the will of the Great Ruler of the Universe; and the whole scope, spirit, and tendency of the religion of love, demonstrates, that "peace on earth, and goodwill to men," constitute not alone the prelusive song, but also the characteristic purpose of the mission of the Saviour from that Universal Parent who has made of one blood all nations.

Having embraced this view of the teachings and spirit of Jesus, with the moral courage and disinterestedness becoming a practical disciple of Christ, Mr Thrush, in the year 1825, resigned his commission as a Captain of the Navy. In doing so, he addressed a letter to the then reigning sovereign, George the Fourth, containing his statement of reasons for adopting the course of conduct which his conscientious convictions of duty impelled him to take. Mr Thrush, subsequently published "The Apology of an Officer for withdrawing from the profession of Arms," containing a series of letters on the Unlawfulness of War, and the Military profession. And now, in a good old age, an evening of life rendered happy by conscious integrity, and the practice of righteousness, the venerable opponent of the vice of bloodshedding, sends forth his "LAST THOUGHTS" on this important subject, in ten letters, addressed to the Archbishop of Canterbury, to which is appropriately prefixed his letter to the King on resigning his commission. The letters treat of War, as inaccordant with Natural Religion, and the spirit both of the Jewish and Christian revelations, as well as with the evidence of prophecy; the causes and evils of War; on the arguments adduced in its favour; and the practice of the first Christians with regard to it. The whole work is worthy to receive the careful and serious consideration of all, who would learn to refuse the evil, and choose the good. Most warmly do we commend it to the serious, thoughtful, perusal of all our readers. Would that its voice of peaceful, Christian morality, could be

heard in the courts and cabinets of princes. Would that it could be indelibly impressed on the hearts of all people. Thank God, the principles of peace are spreading amongst the masses, and the cheering fact inspires us with hope for the future; for "War is a game, which, were their subjects wise, kings *could not* play at."

We should gladly have made copious extracts from the "Last Thoughts," but must content ourselves with the closing paragraphs of the work. With the venerable author, now in his eighty-second year, we implore the "blessing of Almighty God on his humble endeavours to fulfil his will; and that He will, in his good time, open the eyes of men to the disasters and miseries of war, and its utter inaccordance with the precepts of the Gospel, and the virtue and happiness of mankind."

"Sixteen years have elapsed since the publication of my Letter to my Sovereign, George the Fourth, which I have now submitted to your inspection. During that long period I can assure your Grace that a day has not passed in which I have felt regret for having written that letter. I may, as I often have felt that it was not more worthy of the solemn occasion on which it was written; but so far from feeling sorrow or regret, for the step which that letter announced, I have, as my years increased, gone on my way rejoicing; and impressed with sentiments of gratitude to the Great Giver of all good, that he endowed me with courage—with the moral courage, to write it. I use the word courage, because I believe that it required more courage to write that letter than to fight a battle. I can further assure your Grace, that since publishing it, I have never regretted the loss of half my income; so far from it, I have been convinced of the truth of our Lord's assurance, that no one can make any sacrifice in his cause, the cause of truth, without receiving more than an adequate reward here. The same remark I can with truth apply to the sharer of my joys and privations. God has been graciously pleased to prolong both our lives beyond what is generally considered as the boundary of human life: to grant to us a happy old age; to bless us with contented minds and a larger

portion of health and enjoyment than generally falls to the lot of persons, like ourselves, far advanced in life.

" And now, my Lord, I have only once more to implore the blessing of the great Ruler of nations upon my feeble endeavours to promote the sacred cause of peace. May He, in future ages, render our nation as glorious in cultivating peace, as it has hitherto been successful in war and conquest! But whilst, with Bishops and Missionaries, we also send armies to the most distant parts of the globe, may we not fear that our prayers for peace will, by a righteous and just God, be regarded rather as a mockery and insult, than as an indication of a serious and sound frame of mind."

MONTHLY RECORD.

October 1. 1842.

Died, June 30, at Frittenden in Kent, aged 71, Mr Richard Allchin, for many years a member of the Unitarian congregation, Maidstone. The Sunday following the funeral, the solemn event was noticed by the minister of the congregation in a discourse from 1 Cor. iv. 3, from which we have been favoured with the following extracts :—

The preacher observed, that he had been chiefly led into the preceding reflections " by the decease of one who, for many years, was a fellow worshipper with us within these walls, and whose character was illustrative of the sentiment on which we have been dwelling; one who was an intelligent advocate of those important and valuable truths especially, which distinguish us as a body of Christians from other denominations ; one whose modest humility, expanded benevolence, and amiable disposition, and manners, gained him the respect and attachment of all who enjoyed his friendship and acquaintance." The preacher then proceeded farther to remark : " Many of you need not to be informed that, though educated in the principles of the Established Church, he very early in life, was led to examine into their claims upon his belief, and, from his own personal study and comparison of them with the Scriptures, was induced to renounce them as untenable under that venerated authority. At that time, even greater obloquy attached to the profession of those views of Scripture doctrine which we entertain, than they now experience. The

amiable and venerable Dr Priestley had, about that period, been compelled to seek an asylum from the cruel spirit of intolerance in a strange land. But the inquiry of our deceased friend wrought conviction, and he manfully came forth and separated himself from a church between whose opinions and his own there was but little accordance, and with whose worship and practices he had but little sympathy. He knew that he would probably meet with uncharitable judgment from those who could but little appreciate his feelings and motives; but he "counted it small moment to be judged of men's judgment," looking forward to that day when every man, who earnestly sought it, should "have praise of God." The same opinions in which his inquiries then resulted, he continued to maintain, with steady consistency, through a period of nearly fifty years, and up to the very end of life, neither doubting of their truth, nor failing to receive that comfort and enjoyment which his bright and cheering views of God and of futurity are so well fitted to impart. This "good confession" he did not hesitate to repeat, even upon his death bed to one * who, in his mistaken zeal, as we consider it, sought to reclaim him within the fold of the Established Church ere the last spark of life should depart. Had his strength permitted, well would he have been able to give a reason for the hope that was in him. The attempt was doubtless made in Christian kindness, but it failed, and I hope, the result of it was sufficient to shew that a man may die in peace, full of confidence, and hope, and joy in believing, albeit he be an avowed member of a Christian sect everywhere much spoken against.

"The consistency of his conduct throughout life, and the stability of his hope in death, were doubtless the result of his personal inquiry and individual examination. If we desire to have a similar confidence in the truth of the divine promise of eternal life to the righteous, and pardon to the penitent (and who of us would not), let us do as he did, read, examine, and decide for ourselves. Feeble must ever be that faith which has no foundation in our own personal convictions—if we believe only because our fathers have believed. Though many probably have gone through life in an exemplary manner, and have met death with confident hope who have had no better reason than this to offer for it, yet it would be far from wise to depend upon this. If the wind should blow, and the rains descend, and the floods come, and beat against our house, we should probably find in the hour of need and trial that it would fall in ruins, because built upon the sand."

* The parish clergyman, who was more importunate than good taste or correct feeling would have dictated at such an hour of suffering and exhaustion.

Newport Sunday Schools.—The Annual Tea-party of the Teachers and Friends of the Unitarian Sunday School, Newport, Isle of Wight, took place on Monday July 3, at the Green Dragon Assembly Room, which was gracefully decorated with flowers by the young people of the congregation on the occasion. The Rev. Dr Beard presided, and, after having addressed the meeting on the advantages of Sunday school instruction, and the necessity that existed in these times for increased exertion, in support of our religious opinions, called upon one of the teachers, Mr Pinnock, to read the report of the schools for the past year. The report stated the present number of pupils to be 107, and dwelt much on the advantages that had accrued from the establishment of a branch school for the last four years in an inferior part of the town, for children whose parents were too poor, or too reckless, to afford them suitable clothing to attend a regular Sunday school. A discussion arose after the reading of the report, as to the most desirable method of imparting religious instruction to the children of the school, so as most effectually to influence them to become, on their quitting it, regular attendants at our places of worship; and the union of doctrinal teaching with moral and practical instruction, was strongly recommended. The meeting was afterwards addressed by Messrs Thomas and John Cook, and A. Clarke; and the Revds. J. Fullagar, H. Hawkes, M. Davison, and E. Kell, on various topics connected with the advancement of religious truth; and the latter of whom, in alluding to the various changes that had taken place in the congregation since his long connexion with it, expressed his thankfulness that, in so many instances, they were able to say "instead of the fathers, had risen up the children, to call God blessed."

Second Anniversary of the opening of the Unitarian Church, New Hall Hill, Birmingham.—Sunday, July 10, being the day two years since the opening of the above place of worship * the Rev. David Lloyd of Caermarthen having been invited to preach on the occasion, conducted the religious services of the day, and preached in the morning from Hebrews, vi. 1. and in the evening from Matthew vii. 12.

On the Monday evening following, the congregation and friends took tea together in the large school-room, at which meeting they rejoiced in the past, and encouraged one another's faith in the future well-being of the society.

After tea, the company sang the hymn, beginning

"God of mercy, God of might."

* See "The Christian Pioneer" 1840, p. 379, also "The Christian Reformer" for 1840, p. 615.

and Mr John Green having been called to the chair, Mr M. Green moved, and Mr S. Suter seconded, "That the best thanks of this meeting are due, and be given, to the Rev. David Lloyd, for the excellent discourses delivered by him yesterday." The resolution having been cheerfully adopted, the Rev. David Lloyd then said, "I beg leave to thank you cordially for the very kind manner in which you have alluded to my humble services. It gives me much gratification to find, that they were acceptable to you. We are so constituted, that we cannot become the means of giving pleasure to others, without, at the same time augmenting our own happiness. The highest and the noblest powers of our nature are the sympathetic; and these powers, when we are mutually engaged in acts of kindness, goodness and benevolence, become sources of happiness the most exquisite, the most nearly akin to that, to be enjoyed in the realms of purity and peace. It is a law of our constitution, that the most exalted pleasures should result from the most generous, most benevolent actions. The noblest of human actions are those which are the least selfish, and those which are the least selfish, bring with them the greatest amount of happiness. What a powerful stimulus is such a consideration calculated to give to exertions of sympathy and benevolence. Revelation emphatically declares "God is love," as if this divine attribute completely absorbed every other, and Christianity has no other object in view, than to enable man to be love, to teach the child to grow in the likeness of its parent. 'I came' says the Saviour 'to *reveal* to you the Father.' This was the sole object of his mission, the grand consummation of his life, death, and resurrection. 'To reveal the Father,' to reveal his plans and purposes, with respect to the present and future destiny of all his children. The child bears the moral image of its father, and the happiness of both depends upon the same principles, is derived from the same source, truth, light, purity, and knowledge. The difference is not in the *nature* of the happiness, but in the *degree*—not in the quality, but the quantity. The one is infinite, the other finite, but each capable of continual and never-ending increase. The Father is light, and 'dwelleth in light.' The child must be light, and must dwell in light; the Father is pure, the child must be pure; our 'Lord is holy,' and we must be holy before we can enter into his joy. 'If we know these things, happy are we if we do them,' are the words of Him 'who spake as no other man ever spoke;' happy are we if we know these things; and happy would be *all*, if all knew these things. Let it be the object of our constant exertions, of all our services, of our meetings, to bring all to know these things; and especially the *poor*, that portion of our brethren

which the ignorance and selfishness of man exclude from almost all the pleasures and enjoyments of the present life. Blessed be the Author of all good, that selfishness and that ignorance can only extend to this instant of time; the child of immortality, the heir of heaven, exists in the present life; he will soon be out of their reach, and then 'blessed will be the poor, for theirs is the kingdom of heaven.' I am delighted to find that your efforts are particularly directed to bless and comfort, with the truth and light of heaven, the *poorer class* of your fellow creatures—those that die for the lack of knowledge—those that know little more than the brute creation of their high origin and noble destiny. This is especially the case with my new acquaintance, the Rev. T. Bowring, whose only mission is to the poor, the ignorant, the destitute. Noble mission, and great, not only will be, but is his reward. No pleasures fall to the lot of humanity equal to those that attend strong, energetic efforts for the good, the happiness of others. This was 'the meat and the drink' of the Author and Finisher of our faith; and to *do* good, to communicate life, happiness, and enjoyment throughout the whole sentient creation, is the great source of the happiness of the one true and living God! And this must constitute, my friends, the *primary element* in our own happiness. Without this we can never know what it is to have 'the kingdom of heaven within us.'

"It may be urged that great efforts are made in Birmingham, to bring the poor to a knowledge of religion, and that churches and chapels invite the wandering steps almost in every street; therefore, that it must be their own fault, if they are without knowledge and religious education—if they perish for the lack of knowledge. But let me ask in all candour and sincerity, what is the nature of the instruction offered them, were they to attend these churches and chapels? Do not the sermons that are generally preached, tend rather to darken counsel with words without knowledge, than to instruct and enlighten the mind? Do not all (it is with pain I ask the question) from the mitred bishop down to the humblest preacher, make every effort to divest man of the *little* light which nature has given him, and require, as the first element in his faith, the first article of his creed, the prostration of the divine image within him, his reason, or reflective faculties? What infatuation! What obliquity of mental and moral vision! The prostration of the intellect is considered as the *first step* in *Christian knowledge*—utter darkness, as the first dawn of heavenly light! Man must divest himself of his reason, or only resemblance to his heavenly Father, before he can begin to grow in the divine image! Can this be the way to make men *wise* unto salvation? There is no wisdom, no salvation here. Some say, under a delusion, nearly as great, nearly

as fatal as this, that any ISM can prepare men for heaven. But Christ says emphatically, when solemnly communing with the Author of all truth, that only *one ism* can *save*, can make men free; 'The *truth* shall make you free.' '*This is life eternal* to *know* thee, the only true God.' To know God, his heavenly Father, is the only *ism* that can save the child. To bring us to this knowledge, and enable us to grow in this knowledge, is the sole object of God's revelations in his works and word. To teach us 'to be perfect as our heavenly Father is perfect,' was the object of all Christ's labours; and that we should be imitators of God, as dear children, was the constant wish and prayer of Paul. It is plain then, that the only *ism* that can save, is that which teaches us to be wise unto salvation, and no ism can do this but *His*, 'who is the way, the truth and the life.' There is no other way, no other name, through which we can be saved. Suffer not your intellects to run wild into the regions of a morbid imagination (the German school fashion, with reason's eye half closed) in search of novelty, but content yourselves with pursuing the old, plain paths trodden before you by Christ, and his apostles, which alone can lead you securely, to the 'springs of living water' and to the 'bread of everlasting life.' It requires no laboured essay, clothed in the mystic garb of half Gothic, half Greek, and Norman verbiage, to communicate the simple truths of revelation. There is much truth in the remark, that we are never obscure except when we are ignorant; and the extraordinary clearness and simplicity of our Saviour's teachings arise from his perfect knowledge of what he had to reveal. The object of our holy faith is to lead us from darkness to light, from ignorance to knowledge, from vice to virtue. And all the laws of nature must be changed, all the beauty, order, and harmony, which now pervade all the works of this creation, must become utter confusion, and the Eternal Jehovah must alter all his attributes and perfections, before either the man who lives in darkness, and 'drinks iniquity like water,' can enjoy the pleasures of light, innocence, and virtue; or the man who 'loves righteousness, and hates iniquity,' can be rendered miserable. Should it be possible to place the latter,—the man that loves to grow in the image of his Maker, in the frequently threatened 'fire and brimstone,' he would remain in the fiery furnace unscathed, and, like Shadrach, Meshech, and Abednego, not a hair of his head could be hurt."

The report of the Building Fund Committee was then read by Mr John Lloyd, the secretary, from which it appeared that £4166 : 10 : 1 had been expended in the cost of freehold land, erection of buildings, &c. That the sum of £1865 : 7 : 9¾ had been realized towards it by the Building Fund, the various expenses of the fund having been deducted; that £1200

had been obtained by mortgage, and £1000 by £5 shares, taken by the Members of the Society and a few of their friends, which mortgage and shares bear interest at 5 per cent per annum; leaving a want of £101 : 2 : 3¼ to discharge the remaining balance of outlay. The Building Fund Committee still being in active operation, and the penny weekly subscriptions still being contributed, from which source alone about £100 had been realized, the committee were in hopes, that, with continued perseverance, they should, by various means, which might be worked, gradually and surely reduce the debt on the buildings.

Mr Thomas Prime moved, and Mr John Hughes seconded, "That the report of the Building Fund be received, and that the thanks of the Society are eminently due, and be given to the committee, and the collectors of the weekly subscriptions, for their continued perseverance; also to the Treasurer of the Building Fund, Mr Thomas Wright, and the Secretary, Mr John Lloyd, who have so praiseworthily filled those offices from the time that the Building Fund was instituted."

Mr Charles Lloyd proposed, and Mr Charles Crick supported, "The memory of Thomas Gibson, who hastened the erection of these buildings by his timely donation of £1000; and may the impetus given thereby continue to operate on our spirits, in carrying out the cultivation of the rising generation."

The Rev. Thomas Bowring proposed, and Mr M. Green, and the Rev. David Lloyd responded to, "The mighty empire of truth and love, as pourtrayed in the Gospel."

The Rev. David Lloyd was then called to the chair, and the thanks of the meeting were voted to Mr John Green, for the able manner in which he had conducted the business of the evening.

The meeting was altogether more than usually interesting; some valuable spontaneous addresses were made, which it is impossible to give here, but which have, no doubt, made a useful impression on those who were present, in prompting and guiding them in Christian effort.

The whole proceedings were concluded with a hymn and prayer. MATTHIAS GREEN.

WESTERN UNITARIAN SOCIETY.—The annual meeting of this admirable society was held on Wednesday the 20th July, at Exeter. The circumstance of this being the Fiftieth Anniversary, and of the venerable preacher of the day being the sole surviving original member of the Society, gave an unusual degree of interest to the proceedings.

The religious service was conducted at George's Meeting-house, and was commenced with prayer and reading the Scrip-

tures by the Rev. E. Whitfield of Ilminster. The general prayer was offered by the Rev. R. E. B. Maclellan of Bridport. A highly interesting and appropriate sermon, full of argumentative and cheering views of the eternity and immutability of truth, and of the Divine counsels, was preached by the Rev. John Kentish of Birmingham, from 2d Peter iii. 8, "One day is with the Lord as a thousand years, and a thousand years as one day." As this valuable sermon, together with an account of the origin and history of the Society, will soon be presented to the public, we shall not attempt now to give our readers even a sketch of it; but we may here remark, that the solid reasoning, the striking allusions to the origin of the Society, and to its founders, the energy and impressiveness of the manner with which it was delivered, all tended to excite an interest which will not soon be forgotten. At the close of the service, Joseph Davy, Esq. was called to the chair, and the usual business of the society was transacted.

At the dinner, which took place shortly after at the Royal Clarence Hotel, a large party of gentlemen assembled, including members of the society from Bristol, Taunton, Bridport, Plymouth, Bridgewater, &c. The chair was ably filled by James Terrell, Esq., and a number of professional gentlemen contributed greatly to the pleasure of the day by singing appropriate glees after the several toasts. The following ministers were present.—Revds. H. Acton, Calamy, and Dr Perry of Exeter; Rev. J. Kentish of Birmingham; Revds. G. Armstrong, R. Gibson, and J. R. Wreford of Bristol; Rev. R. E. B. Maclellan of Bridport; Rev. E. Whitfield of Ilminster; Rev. H. Squire of Yarmouth; Rev. J. Smethurst of Moreton-Hamptstead; Rev. H. Solly of Yeovil; Rev. J. G. Teggin of Crewkerne; Rev. M. C. Gascoigne of Topsham; Rev. R. Montgomery of Taunton; Rev. R. L. Carpenter of Bridgewater; and Rev. W. Maccall of Crediton. Many toasts and sentiments were introduced from the chair, which were responded to briefly, it being wished to defer more lengthened addresses to the evening. The dinner party having separated, the members dispersed for a short period, and then reassembled, to meet a number of ladies and other friends at tea, which was provided in the Assembly Room of the Clarence Hotel.

After tea, the chair was taken by the Rev. Henry Acton, who proceeded, with his accustomed ability and eloquence, to the business of the meeting, introducing resolutions and sentiments, and calling upon the gentlemen present to respond to them. The first resolution bore immediate reference to the Society, and the interesting circumstance of this being the jubilee, and the Rev. J. R. Wreford of Bristol was requested to speak on the subject of the "Western Unitarian Society."

In an interesting address, he welcomed to the west of England the Rev. John Kentish, whose presence was indeed a pleasure to the many who love and honour him, either from personal friendship, or from a knowledge of his many virtues and well earned reputation. Mr Wreford made some observations on the utility of Book and Tract Societies, dwelling particularly upon that the oldest of them all, which now celebrated its fiftieth anniversary; he spoke of the gratification which it afforded him to meet in his native county of Devon, that fairest of all England's provinces, on so interesting an occasion, so many valued friends, and especially his former estimable colleague at Birmingham, the father of the Society, who had now come back to this county of his early ministrations, to sanction with his presence and his counsels those plans and principles which he had advocated in youth. He alluded to the founders and first members of the Society, among whom were his own near relatives. He congratulated the Society on its present flourishing condition, contrasted the present auspicious circumstances with those under which the society was founded, and called upon his audience to promote the continued prosperity of the Society.

Charles Bowring, Esq. in conjunction with the Chairman, then proposed a special vote of "thanks to the Rev. John Kentish," not only for the valuable services which he had rendered to the Society that day, and on so many important occasions during half a century, but for his able and enlightened advocacy of the cause of scriptural Christianity and Christian benevolence throughout his long, useful and exemplary life.

Mr Kentish, with strong emotion, acknowledged the candour and kindness with which he had always been received by the Society, expressed his gratification at having been spared to see this day, and his thankfulness for having been favoured with any ability to serve the cause of truth and righteousness.

The chairman then proposed the subject of "Religious Liberty," and the Rev. G. Armstrong and the Rev. R. Gibson, both of Bristol, who for conscience sake had seceded from the ministry of the Established Church, were called on to address the meeting.

Mr Armstrong, at some length, entered on the subject so all important at the present crisis,—the authority claimed by the Church. He concluded an eloquent address with urging us to make our worship, in all its external circumstances, venerable and attractive, letting architecture, ornament, psalmody, &c. have due place in our regard. Thus, having truth within, and solemnity and dignity without, we should exhibit that vitality from the joint effect of both, from which great benefit would result.

Mr Gibson made some valuable observations on the present state of the Unitarian body.

The Rev. E. Whitfield made some seasonable and sensible remarks on the next sentiment "The cause of Unitarian Christianity."

"Our brethren in other countries," was responded to by the Rev. R. E. B. Maclellan, who spoke with much fervour, and instanced the noble exertions made at Geneva, in America, and in Ireland, for the extension of the rights of conscience, and the propagation of scriptural knowledge. He noticed at some length his proposed edition of the works of Channing.

"Our departed worthies," was feelingly and impressively dwelt on by the Rev. John Kentish. He spoke of his fathers and brethren in the ministry, who, fifty years ago, had united to form this valuable society, and gave a brief outline of its origin and history. To two honoured and beloved names, that of the late Rev. Timothy Kenrick, the first secretary, and one of the founders of the Society, and that of the late Dr Toulmin, he alluded with great feeling.

"The pious memory of the late Rev. Dr Carpenter," was then proposed from the chair, with powerful and touching effect, and was received, as desired, in solemn silence.

Dr W. B. Carpenter, of Bristol, spoke on the subject of "Liberal Education," and alluded to the great danger to be feared from the unceasing and widely extended efforts of the Church of England to monopolize as much as possible the education of the people. He pointed out the many ways in which this end was being steadily pursued, and expressed his earnest conviction, that, unless equal vigilance were shewn by the friends of free inquiry, that sacred cause would be very greatly retarded in its progress.

The evening was now far advanced, and it was necessary to close the proceedings, though several other gentlemen were expected to be called on. The Rev. H. Solly of Yeovil, however, in conclusion, addressed the meeting at some length, and with great earnestness, on various topics connected with our religious body, and urged the importance of adopting more popular measures for the propagation of our sentiments.

The business of the evening then closed; the thanks of the meeting being cordially given to Mr Acton for his excellent conduct in the chair. A fuller report of the interesting speeches delivered on this occasion would have been given, had notes been taken at the time.

Thus closed this memorable and interesting day, the proceedings of which gave general satisfaction, and afforded ample cause to every one present "to thank God and take courage."

Anniversary of the Malton and Welburn Unitarian Congregations.—The anniversary proceedings of these two congregations were this year celebrated at Malton. The Rev. W. Duffield of Doncaster, conducted the religious services in the chapel at Malton, on Sunday the 7th August, preaching in the afternoon on the common Christianity of the different denominations of the followers of Jesus Christ; in the evening on the peculiarities of Unitarianism. On Monday the 8th, many friends from Welburn, York, Barton and other places, joined the Malton congregation, and the Rev. C. Wicksteed of Leeds preached in the afternoon. Above one hundred and sixty members of the congregations and their friends took tea together in the spacious Hall of the Mechanics Institution. After tea, Mr Duffield officiated in the chair, and availed himself of several opportunities of addressing the meeting. The other speakers were Mr Wicksteed, Mr J. H. Fox, of York, Messrs D. Smith, Read, Watson, Kingston, and Frankland of Malton. The discourses on the two days, and the speeches after the tea meeting, were of a very instructive character and were heard attentively by large audiences. It is hoped and believed that the strong prejudice formerly felt in this neighbourhood against Unitarianism is considerably mitigated.

Malton, August 18. 1842.

Tribute to the Rev. Robert E. B. Maclellan.—The members of the Christian Unitarian Church, Bridport, lately presented their pastor with a massive and elegant Silver Tea Service, as a token of their esteem and attachment. The articles bore the following inscription:—"To the Rev. R. E. B. Maclellan, a Tribute of affectionate regard from his Bridport congregation.—August, 1842."

Father Mathew's Visit to Glasgow.—It having been announced that the Very Reverend Theobald Mathew of Cork, was to preach on the opening of St Mary's new Catholic Chapel in Glasgow, August 15, the friends of Total Abstinence in that city resolved to do honour to this great advocate of the Temperance Reformation, by various public meetings. Tuesday, August 16, being the day appointed, the friends of this moral movement, in other places in Scotland, joined their Glasgow brethren. A special railway train conveyed about a thousand persons from Edinburgh and other places on the line, and a similar number were brought by the Ayrshire railway. The day was beautiful. Though opposed to processions, as vitiating to moral principle, by fostering in the people a love for gewgaws and pageantry, and consequently not joining in this

parade, yet we must confess, apart from some vain and useless frippery which was introduced on the occasion, the sight of several thousand individuals, in decent apparel, and of healthful appearance, testifying their advocacy of the abstinence principle, was very heart-cheering. Numerous bands of music were interspersed among the people, the procession, with Father Mathew at its head, extending upwards of a mile. After passing through the principal streets of Glasgow, the friends assembled on the Green, where hustings had been erected, on which it was intended to present addresses from various towns and societies to Father Mathew, and from which it was expected he would deliver his reply. At the time the procession arrived on the Green, a glorious spectacle was presented. The numbers present have been estimated by several of the newspapers as not fewer than forty thousand, and some consider they reached sixty or seventy thousand. The *Argus* newspaper states, "The hustings were densely crowded, and among those present, we observed a number of the Catholic clergymen from a distance; Rev. P. Brewster of Paisley, Rev. George Harris, and other friends of Temperance."

The meeting, however, was destined to experience grievous disappointment. The Captain of Police, who marshalled the procession, pronounced it to be impossible to obtain access through the crowd for Father Mathew to the hustings, and his carriage at length drove off to another part of the city, where thousands had congregated to receive at his hand the Abstinence pledge. We think there was no insurmountable difficulty, and lament the deficiency of arrangement on the part of the Glasgow brethren, in this and other portions of the day's proceedings. After a few brief addresses, the crowd dispersed; and it was afterwards stated, that, between this period and that of the assembling of the party in the evening, the pledge had been administered to about ten thousand people.

At half-past five, about eight hundred persons, male and female, sat down to tea in the City Hall. We take the following account from the *Argus* newspaper, of August 18: "The Chair was occupied by Mr Anderson, and on the platform were seated Father Mathew, the Rev. P. Brewster, Rev. George Harris, Rev. Mr Enraght, Rev. Mr Mason, and various other gentlemen known for their adherence to Temperance principles. After a few observations by the chairman, an Address from the West of Scotland Temperance Union to Father Mathew was read amidst the loud plaudits of the meeting, and Mr Mathew replied. [We had intended inserting the reply in this Number, but must defer it to our next].

THE

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THE URGENT DEMAND MADE FOR THE DISSEMINATION OF ENLIGHTENED AND EARNEST VIEWS OF CHRISTIANITY BY THE PRESENT STATE OF OPINION.

WHILE so many great and important changes in opinion are going on around us, it becomes a question of paramount importance, in what situation do they place us as Christian philanthropists? That they are uniformly of such a kind as to encourage the hopes of the benevolent, very few will maintain. Two movements, of a widely different description, and both to be almost equally regretted, must be very obvious to all. The withering influence of atheism is spreading its baleful effects on the one hand; while the benumbing power of a gloomy theology is again asserting its ancient sway over the minds of the timid and fearful, whom a prevailing unbelief has driven under its dominion. In the crisis which seems approaching, one of these contending forces must for a time prevail, if the friends of rational Christianity do not hold it up to guide the doubting, and cheer the desponding, and enlighten the bewildered, and arrest in their onward career the maddened and the impious. There can, in such a conflict as appears to be pending, be no middle course; we must either enlist heart and hand in the ranks of those who hold their allegiance firm to their Maker, and use manfully those polished and tempered weapons wherewith we are furnished; or, standing by idle, though no unconcerned spectators of the strife, we may be borne unnoticed back by the retiring and broken bands of our discomfited, because mistaken, fellow Christians.

But even though the conflicting elements of scepticism and superstition be never destined to confront each other in this decisive manner, the duty of every friend of his race in these days remains clear and obvious. If we really believe, as we profess to do, that intercourse and communion with our heavenly Father is the highest privilege of created minds—that to be destitute of the knowledge of His purity and love is the greatest of all bereavements under which man can labour—that to deny or doubt His existence and perfections is virtual death to some of our highest powers,—how should we strive to diffuse that "bread of life," deprived of which so many of our fellow-countrymen are seeking for consolation in those delusive hopes which projects of man's mere devising hold out to them? If we really believe, as by our adoption of Unitarian Christianity, we have proclaimed we do, that the religious system which prevails in our country is prejudicial in a very high degree to the growth and developement of those virtues, for the fostering and cherishing of which Christ suffered and died, and the apostles struggled and bled, and the benevolent of all ages have yearned after and prayed for,—why should it be said, that coldness in personal efforts, and indifference to those of others, should characterise us as religionists? If truest sympathy with man in his sorrows and sufferings—if pity for the ignorant and the benighted—if sorrow, deep and heartfelt, for the depraved and vicious—if commiseration for the bigoted and fanatical—be all, as they are, the products of genuine Unitarianism, what other possible time, had we the arrangement of circumstances in our own hands, could we have chosen, as better fitted than the present, for throwing it whole and entire on the stream of events; and when were its holy influences more needed than in these days of strife and of doubt to still life's troubled waters?

But although these are signs in our moral horizon, which rather urge us by our fears, there are at the same time those which should encourage us to attempt some vigorous and aggressive steps for the propagation of our faith. A desire seems evident, even among the more bigoted sects, to attain a higher and purer atmo-

sphere. We find opinions which have been for centuries implicitly acquiesced in, submitted to the ordeal of an inquiry, either profound or superficial, as individual minds deem necessary. In one denomination of professing Christians, this is now leading, not to a change in the articles of belief, indeed, but to the adopting of another ground on which they may stand more secure than before. To the unsure footing of human authority they have betaken themselves; and the truth is beginning to be pretty generally admitted, that if belief in certain speculative opinions be in truth absolutely necessary for salvation, the sooner an authorised interpreter of Scripture be obtained, and the Protestant right of individual judgment be relinquished, the better for the eternal welfare of every candidate for glory. But in this backward movement, or Catholic infallibility, we can perceive nothing whatever hostile to our progress. Had there been no step forward taken among the inquiring, there would have been no retrogression among the fearful. A man does not seek firmer footing till he finds, or imagines that whereon he stands to be insecure. And in what position does this reliance on authority really place us? Certainly not in a less favourable one than formerly. The question in this case is much narrowed, and comparatively easily settled. When men find Scripture as, interpreted by their *own* judgments, insufficient for the support of orthodox theology, the task is by no means difficult to convince them that that of *others* is equally so. Once admit that the plain declarations of Scripture do not teach any doctrine currently believed—and this is asserted by those who call in the aid of divinely constituted interpreters—and it may be proved, that, without a new revelation, that doctrine should be at once rejected. If man is not individually capable of perceiving it, then neither can any body of men be so. Whatever powers may dwell in the congregated wisdom of a church, assuredly that of discovering what has no existence, or of turning what the individual deems truth into error, and error into truth, cannot be among the number. Between the conclusions of a Protestant and Catholic infallibility there may be no distinguish-

able difference; but between the grounds on which their respective authority rests, the difference is sufficiently marked. And inasmuch as one would rather grapple with a substance palpable and tangible, than with an undefined and impalpable something, whose blighting influence as it falls on us alone tells us of its existence, we rather rejoice than otherwise in the conversions which Puseyism and Catholicism are at present making. Modern orthodoxy may attempt to frown them down, and deny them as any of hers, but their features, and form too, clearly tell their origin. And it may be, that in the evil days which seem hanging over her, she will yet gladly take refuge under the protecting roof of those stately structures which they have erected, to save herself from the pitiless storm which the principles, though most certainly not the practice, of her now favoured children have raised against her. If, as we believe, in that day, when Jehovah shall be one, and his name one, Unitarianism be destined to "cover the earth," the last stronghold before its peaceful banner will be displayed, and around which its array will be gathered, may be one raised by the church which titles herself universal, and the last standard which will float on hostile battlement may bear inscribed the proud motto of the "Never conquered." Uniformity of belief *can* only give way to the truly Christian desire for uniformity of practice. Till men learn that Christianity is a practical faith, and not a speculative system of opinions, the efforts after sameness of belief, and an undivided church, are perfectly natural, even commendable. While we would gladly prevent any one from adding to the number of the self-styled and openly avowed infallibles, we are by no means surprised that many do so; and from this manifest tendency of opinion in certain quarters, we derive only a motive for increased exertion, and can perceive no ground for discouragement. The piety which needs to be bolstered up by the poor certainty which human authority confers, is no object of envy to us. Till the mind has been made free with the freedom of pure and unadulterated religion, we would not rudely thrust out our hand even to touch the shelter under which it has taken refuge. Till the end

it serves has been accomplished, the church which rests on human authority, tradition, and the fathers, need fear no hostile attack.

But to turn from this view of our subject, which can scarcely be deemed in every respect of a favourable nature, let us glance for an instant at the state of opinion among the sincere and intelligent who are content to judge for themselves. Convinced from their other studies, that no truth, however probable, should be taken for granted, they naturally, and even in some cases involuntarily (else the inquiry would be at once given up), apply the same principle to revelation. Doubt and anxiety agitate their minds, till they either shake off the shackles which have bound them, or they sink back, dispirited and comfortless from the conclusions into which they feel themselves driven, and to which their prejudices are so opposed, into unquestioning belief in the creed which was instilled into their youthful minds. Knowing nothing of the fruits of fearless investigation on the noblest of all subjects, except the bitter pangs the first moments of doubt bring with them, to them any further inquiry seems sinful and odious to God, and they hold up their own slight and imperfect experience as a beacon to warn those over whom they have any influence from following their example; and it may chance, that their voice may be heard the loudest in the outcry of the narrow-minded and sectarian, who loudly deny to any other faith than their own the power to give peace to the lowly heart, or consolation to the troubled spirit, or strength to the departing soul. Oh, had there been one with them when they wandered lonely and cheerless in this, to them, untried region, to have guided them with friendly hand over the rugged path till the smooth pastures which lay beyond had been reached, how might the intellects which retired baffled from the attempt to sink paralyzed on a merely traditionary faith, have been invigorated to exertion in fields of thought which stretch interminable to the gaze? To meet cases like these should be the purpose of our future exertions, and we must not rest till in every corner of our native land means shall be afforded to all who pant after a higher

and purer faith. And those amongst us who have known what it was once to feel the brightest hopes they ever formed for their fellow men, pine and droop beneath the jaundiced influence of a gloomy faith—who have turned sickened and despairing from the darkened future which Calvinism discloses—a future clothed in the worst robes of the past, as sombre and as dreary, will need no lengthened argument, or thrilling appeal, to urge them to this work of Christian duty.

The state of a very large class, which, if not peculiar to this age, is at least more numerous in it than in any other, has urgent demands on our exertions,—those whose orthodoxy, though not entirely shaken off, hangs so loosely about them, that it is quite inoperative for any practical effect. The existence of the vast numbers of this description, is sufficient to convince us that it is high time the present system were numbered with the things which are no more. It gathers around it only those whose devotional feelings would be similarly, if not in a higher degree, excited under almost any other system. But for those whose conduct requires to be regulated by some life-giving principle, it has ceased to have charm. Nay, in some respects, as regards the latter, it is worse than useless. The influence it exerts on the minds of many whom they respect, prevents them from utterly repudiating it; and, as the verdant and graceful creeping plant concealing the rottenness of the withered trunk around which it clings, the respect it could not of itself call forth, the virtues of some of its adherents constrain them to pay it. So treating it, and practically identifying with it all religion, as one of the superstitions, which, for the sake of others, must be tolerated, if not supported, they themselves are famishing for that spiritual nutriment, which that faith alone, at whose feet the understanding cheerfully lays her offerings, and to whose biddings the heart thrills responsive, can offer to their spiritual wants. Philosophy may to some degree arm them to bear life's troubles, or even inspire them with the desire of benefiting their fellow-beings; but that religion which takes from the every-day duties of life their meanness, and invests with the glowing light of immortality every

scene, however lowly, is to them as if it were not. Though they would indignantly repel any insinuation which the thorough sceptic would cast on revelation, and shrink from being classed with the avowed unbeliever, yet to them revelation has given no message of power, and the coldness of apathy has frozen their heart-springs as firmly as if locked in utter unbelief. By many such minds, as a rational yet vivifying principle, Unitarianism, if offered, would be accepted, oh, how gladly! And under its benignant influence the pent-up feelings would well out in the gushes of sincerest devotion to the Father of love which it unfolds, and in deepest affection to the brotherhood of man which it presents. To be the instrument of conferring such a boon on even one fellow-being, should be to us the motive of most arduous effort, as it would unquestionably be a source of unmingled satisfaction, when most of those plans about which we now busy ourselves will be remembered with regret.

Around us, in groups widely differing in character, we can fancy we see the different classes at whom we have now briefly glanced,—the gloomy doubter, to whom creation seems a riddle, Providence the unreasoning workings of blind chance, and man the veriest insect of an hour; the dreary bigot, to whom nature in her most joyous garb speaks only of decay, to whom man appears a creature hateful in his instincts, inevitably blinded in his judgments, and prone only to evil, and to whom God appears only as a partial and unnatural despot, not as a kind and ever-affectionate parent; the loud boaster in his own infallible church, without whose magic pale the wailings of unutterable woe from the eternally lost should even now be heard to rise; the fearful, yet sincere, seeker after truth, whose mind the priest has infected, and the fanatic darkened; and the passion-tost wanderer on life's troubled ocean, guided by no principle, and lightened by no bright beaming hope,—and from them all there comes the earnest call, in varying tones, which but to hear, should arouse us for ever from our slumbers.

THE WIDOW'S MITE.—A DISCOURSE.

By William Maccall.

PRAYER.

Eternal God! Thou before whom we are now presenting ourselves in the position of worshippers, hear our accents, however feeble, incline thine ear to our adorations, however mistaken. Thou art our father, listen to us with a father's kindness. Thou art our Creator, listen to us with a Creator's knowledge. When kneeling as suppliants in this thy sanctuary, may our bosoms be transfused by the feelings that suppliants should possess before the Lord their King. Not as trembling slaves do we appear, or dost thou require us to appear in thy sight, but as the erring, yet still beloved children of a benignant parent. Not the bloody offerings of superstition dost thou exact from us, but clean hands, and a pure heart. What thou requirest, what thou exactest, may we willingly, cheerfully bestow. Teach us to convert our homage toward thee into an instrument of improvement. We are too apt to conclude, after having breathed forth thy praises in the assemblies of the faithful, that the fulfilment of our duty to Jehovah above, dispenses from the fulfilment of our duty to man below. Prevent, Oh! God of mercy, prevent by the strongest and rapidest agency of thy spirit this lamentable delusion from laying hold upon and destroying our souls. Show us that thou canst only be acceptably served by him who is the minister of blessing to his brethren. Show us that he who loveth not his brother whom he hath seen, cannot love thee whom he hath not seen. Show us that the only way by which our services here can be welcome at thy throne of grace, or conducive to our eternal interests, is by rendering all our faculties subservient to the virtue and happiness of the world. Show us how vain is the attempt to hallow thy name, unless it is accompanied by the endeavour to make thy kingdom come. Here, or elsewhere, in public or in private, may thou urge us unceasingly to act on the conviction that our reverence of

thee, that our benevolence to our fellow creatures, and that our progress in self-amelioration, must have the same principle, the same object, the same means. Amen.

DISCOURSE.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

"And there came a certain poor widow, and she threw in two mites, which make a farthing.

"And he called unto him his disciples, and said unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.

"For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living."—Mark, xii. 41.

The incident which these words relate, has been often the subject of pulpit illustration, and the lesson that they teach can never be sufficiently impressed. Christianity brings many great ideas before us, but none greater than that of unbounded affection. It tells us of an immortal life where sin and sorrow shall be unknown; it tells us of the grandeur of our spiritual nature that no earthly joy can satisfy; it tells of the love of our father God, that no error of ours can quench; above all it tells us of the infinite links by which we are bound, and ought still more to be bound, in sympathy to our brethren. And when was ever a more touching example of benevolence than that which has grown illustrious under the name of the widow's mite? When was ever a more victorious example of the spirit of love? Humbly and unostentatiously did she come to present her gift. Unceasingly, perhaps for days, had she laboured to amass the scanty pittance that she offered. A child of poverty, she yet imagined that there were those who were poorer than herself. She was moved with compassion towards their wants. She felt that she could not lie down on her lowly pallet in peace. She felt that she could not lift up her prayers to heaven. She felt that concience would be an unpausing curse in her existence if her fellow crea-

tures mourned, and that yet she did not minister in some measure to their consolation. She knew not that an eye gazed on her modest generosity, to admire and to honour it. She knew not that a being was the witness of her disinterested goodness, who would make her apparently unknown and insignificant act a portion of his religion, and a theme for the eloquence of all future times. Of human applause or of human gratitude she thought not, her only motive, her only feeling, was human suffering. One strong overpowering impulse mastered her heart, she obeyed that, and obeying that she has become an undying reality in the memories of men.

The prominent truth which the poor widow's charity teaches, and it is a truth which mankind are evermore forgetting, is, that the merit of an action consists not in its results, not in its dazzling accompaniments, but in the spirit that inspired it. Let that spirit be just, and pure, and holy, let it be untinctured by egotism or by any base propensity, and he who possesses it is evidently fulfilling his mission. Picture him obscure in his lot, limited in his knowledge, harassed in his circumstances, living on the daily bread of his daily toil; yet a moral sublimity floats as a halo around his steps. The only morality of an elevated description is not that which our position enables us to elaborate, but that which we create in spite of our position. There is no morality in merely obeying the tendencies of a favourably constructed temperament. It is by struggle, by toil, by the vanquishing of difficulties, that substantial morality must be evolved. It is only by the regeneration of our whole being that we can march on to perfection. Till we arrive at the years of maturity, our character grows like the forest wild of an untrodden country, where stately trees, and gorgeous coloured flowers, and stunted shrubs, and noxious weeds, all spring in luxuriance and confusion together. Our moral work commences, not with the planting of any new element, but with the education of those that already exist. And thenceforth that remains the work of our entire pilgrimage. And what thwarts us most in the fulfilment of this work is, the inclination that we can-

not easily suppress, of confounding the motives of actions with their effects, and of supposing that we are fulfilling a duty when we are only obeying an impulse. If this is true, then undoubtedly the best morality is that which is never known, and the best men are those who sink unnoticed into the dust. One man spends the whole of a long life in accumulating riches, he makes himself remarkable for no particular quality, either good or bad, he has been just according to the tradesman notion of justice; and when he dies, he leaves the whole or some large portion of his fortune for some charitable purpose. This passes in the world for charity, but most clearly it is not, though it accomplishes all the objects of charity. Contrast such a case with numberless cases that may be found in the annals of the poor, where egotism dies in the midst of heroic sacrifice. See what parents willingly and unshrinkingly undergo for their children. See what the wretched willingly and unshrinkingly undergo for the wretched. Which is nobler, the mother who, day after day, and night after night, toils to satisfy, however meagrely, her infants' hunger, and to clothe her infants' nakedness, who refuses the food which her shattered exhausted frame demands, in order that those who are dearer than herself may have bread, and who would be ready to meet death in its worst form, if she could be assured that the cup of plenty would be given to her children,—which is nobler, this self-forgetting disinterested being, or the spoiled child of fortune, in whom conventionalism has not altogether strangled affection, who casts some small fraction of his superfluities to those whom famine is hurrying to the grave? And yet one hears not of the profound affection and unceasing sacrifices of the first, while the last is made the topic of every one's applause. Are there not at this time, and at all times, millions of fathers and mothers in our native land, whose prilgrimage is one long course of self-denial for the benefit of others; who die without a murmur, in order that those to whom they have given the breath of life may live, and who have only one regret at quitting what to them has always been a desert of tears, the regret that they will leave their or-

phans to battle alone in a war of injustice. Think not, then, my friends, that the grandest triumphs of virtue can ever be made known. Some of its most dramatic and picturesque incidents may come to the ears of men; but its most glorious manifestations have been where no mortal eye has gazed, and where the genius of poet or of historian could not enter. They have been not on the battle field, not on the crowded mart, not amid the business and the pomp of multitudinous assemblages, they have been in the dungeon, the hovel, the hospital; above all, they have been in the solitude of the human heart. But men are so constituted that it is only what strikes their senses that leaves a trace in their annals. Even Christianity itself, however spiritual, is not an exception to this remark. Those incidents in our Saviour's life, which he himself regarded as only the vehicles for the exhibition of great truths, have, for many centuries obscured those truths, and become the prominent points which men have regarded as the essence of religion. And with all other notable objects the result has been the same. We seize a few of their salient features, but we know not of the countless martyrdoms that have heralded their march. Should not this fact, my friends, throw a light on much that at first sight appears inexplicable in our destiny? If we have endeavoured with any attention to analyze our own career, we cannot but have remarked that the world never in one single instance does justice to our motives. It is sure to praise us when we are conscious that we do not merit its praise; it is sure to blame us when we are conscious that we do not merit its blame. And thus must it always be. The purer our virtue, the less likely is the world to understand it. Indeed, it would be a miracle if the world ever could understand what constitutes the value of an individual. When it decides from the spontaneous effusions of sympathy, its judgment is sure to be mistaken. When it decides from judgment, that judgment is only the echo of a conventional standard. The question, then, with the wise and the good, is not whether in charity or in any thing else their conduct can be so modified, as to suit some form of popular opinion; it never can. The

question is, what mode of action is most agreeable to conscience, and to that Divine Being whose moral estimates cannot vary like human thought. The poor widow that cast two mites, which make a farthing, into the treasury, will not be judged by that simple fact, but by the motive that impelled it. And when God comes to weigh our life in the balance of his justice, he will look not at our deeds merely, but at the impulses stript of all artificial disguises that have peopled our breasts.

In the second place, the incident of the widow's mite teaches not merely, that the merit of an action consists not in its results, but in the spirit that inspired it: it also teaches that the minutest effort communicated to any purpose of goodness has its value and its importance. How much are we all disposed to withhold our assistance to any object, not from indifference, but from distrust of our own ability to communicate any thing to its advancement. But there is one reflection that ought at once to vanquish this distrust. We may see at a very superficial glance, that the great agent for the world's amelioration has been not intellectual but moral power. The great reformers of the iniquities and the despotisms of earth have been not men of remarkable genius, but men whose integrity was unsullied, and whose courage was invincible. Genius may throw a grace round the progress of civilization, but it is not on genius that that progress depends. Not by the discoveries of the intellect, but by the assertions of truth, and by the embodiment of earnest convictions, are the power, and the happiness of humanity increased. Can any of us, then, deny that we can add to this influence of moral power? It is of far less importance that we should be right, than that we should be sincere and ardent in what we consider to be right. Zeal, when allied to error, always neutralizes the poison of the error. Let men but have faith;—let them but act according to that faith; the faith may be wrong as a metaphysical truth, but mighty as a moral example. The humblest and obscurest mortal who boldly asserts and realizes his opinions, accomplishes a greater amount of benefit to mankind than the most fertile and original genius that showers forth in

the ear of an eager and expectant nation its bright and burning thoughts. There is something in moral principle that appals the bad, and paralyses the tyrannical, which no other human agency can command or communicate. If, then, my friends, you cannot be great by the power of talent, be great with a nobler greatness, by the power of righteousness. Look to all the fields of usefulness which are so thickly scattered round you, to which your efforts may be given, and given with irresistible weight Many are perishing for lack of knowledge; many are perishing for lack of daily bread; can your hand, or your heart, or your mind, do nothing in the midst of such misery? Can you do nothing for the substitution of sympathy in the place of those fierce antipathies that separate and convulse the human brotherhood? Are you not willing to renounce some of your comforts, some of your conveniences, in order that others may be blest? I do not ask you to mingle incessantly in the noisy scenes of political strife. These must sometimes be visited. When, however, exclusively trodden, they nourish a feverish excitement, which is unsuited to the healthy action of your moral being. But I wish you to look beyond your families, beyond your occupations. I wish you to think, and to feel, that man was made for something else than a mere money-making machine. I wish you to help in removing that curse of mammon which has fallen on our country, that converts life into a savage scramble, and makes every man the enemy of his neighbour. I wish you to help in elevating public morality, which was never so weakened and so prostrated as at present. I wish you to gird on the armour of Christ, and to make your mission, as Christ made his, to the poor, the erring, and the bad. And while others that are rich cast much in to the treasury of human redemption, do you, in the true spirit of sacrifice, in the true spirit of goodness, cast in the widow's mite of your benevolence.

I have thus, my friends, endeavoured to draw two reflections from the incident of the widow's mite. I have shown, in the first place, that the merit of an action consists not in its result but in its motive. I have shown, in the second place, that the minutest effort

communicated to any purpose of goodness has its value and its importance. These two facts consistently realized in your life, will add, not simply to your social value, they will have an introspective agency of spiritual onwardness. It is not so much by making the improvement of our character a special object of our attention, as by the undeviating fulfilment of our duties, that that character can be improved. Our mind will grow more vigorously when surrounded with the glad and numerous results of our labours, than if we made it a subject of unceasing study. If we wish to become strongly individual, our end will be gained, less by the effort to be strongly individual, than by allowing that individuality to be the child of duty. Duty, conscience, sacrifice, let these three words for ever echo in your hearts, and pervade your doings, and you will find them far more potent for self-culture than all the theories of self-culture that have ever been proposed.

AN ADDITIONAL AGENCY SUGGESTED IN THE WORK OF CHRISTIAN REFORMATION.

Scotland is undeniably the hot-bed of Calvinism. In Switzerland, the land which witnessed its birth, it is displaced by liberal views of Christianity. It exists as a feeble plant in France and Holland; while in Germany, we witness its almost total extermination. The strong weight of Channing's arguments, expressed with all the force and fervour of his splendid genius, and the high strain of benevolent and devotional feeling which runs throughout the whole, have so borne down the hosts of religious exclusives in America, that few have the courage there, to defend plain, undisguised Calvinism; so that the more abhorrent features of that system are now carefully kept from view. In England, the commanding and imposing front of the now pretty numerous and yearly increasing number of talented and accomplished defenders of our views, has kept the monopolists in check, so that the more prudent of them choose rather to stand aloof from, than to court, a controversial warfare. Our native country, then, being

the principal theatre of its devastating effects, we shall endeavour to point out, in a concise manner, the different parties marshalled against us, and suggest the employment of an additional weapon in our warfare, for the extirpation of those pernicious dogmas, which inculcate that partiality and vindictiveness are the characteristics of God's administration; and for the vindication of the God-honouring and man-elevating doctrines of the Undivided Unity, and essential benevolence of the only true God, the Father.

The Established Church, although rent by its own internal feuds, devotes no small part of its time to denounce and war against what it is pleased to call "the damnable heresies of those who deny the Lord that bought them." Their brethren of the Secession and Relief Churches are not behind them in the art of slander; while a leader in a sect which wishes to be distinguished from its brother infallibles, by a greater stretch of liberality, has wilfully applied to us the vulgar nickname of Socinian, and in the same breath denounced as a "pestilent heresy" a religious faith which he fondly, though vainly, imagines "would speedily evince its earthliness, by dying a natural death," were the support and advocacy of Channing, and minds of like calibre, withdrawn from the conflict. This Pharisaical, anti-Protestant ebullition, evidences clearly the *animus* that pervades the Calvinistic masses. A recognised leader would not pen and give forth to the orthodox world such uncharitable sentiments as these, without a firm conviction that palates had been previously, and successfully trained to relish such unnatural food.

As the great body of the Scotch Episcopalians are evidently steering towards Puseyism, a peculiar line of tactics should be observed in the event of a collision with that body. Our special aim should be directed against the Calvinistic bodies. They are the body of the people. It is chiefly among the middle and lower classes that God is thought to favour the few, and reject the many, it being in those classes that the self-elation and spiritual pride of the elect, and the melancholy depression, oft issuing in madness, that desolates

the mind of the believer of his own rejection, are usually manifested.

Since the standard of Unitarianism has been planted in this country, it has had no lack of noble and intrepid defenders. They have stricken the fortress of superstition, and hoisted the colours of freedom over many a gladdened heart. No one can complain that the disinterested labours of those who have stationed themselves as reformers in a land overrun with bigotry and fanaticism have met with small results. If we consider that misrepresentation, abuse, and anathema, are weekly proclaimed from the pulpit, and daily re-echoed by the base voice of the knave, and the pitiful, though mischievous whine of the dupe, the wonder, and matter for thankfulness should be, that so many fertile spots should have been converted from a waste, thirty years ago looked on as almost hopeless of cultivation. The good that has been already effected, should inspire a spirit of renewed zeal and activity. If we observe attentively the signs of the times, there is much to encourage. The unswerving faith in any absurdity, however pernicious or puerile, that could claim the venerableness of antiquity, has now departed. No doubt, a hard and earnest fight is, and will be kept up, by the defenders of the popular superstitions; but the minds of the millions, in proportion as the truth is made known to them, will burst the shackles by which they are enthralled. Unitarianism, independent of its truth, possesses such an air of beauty and simplicity, so exactly adapted to the moral and intellectual capacities of man, ministering consolation to assuage the inevitable woes of this, his infant state of trial and discipline, and feeding his hopes with the prospect, grand, as it is virtue-enkindling, of a land, where the mind that loves, need be in no dread of want of sympathy; where cold-hearted selfishness, which so often blights the happiness of the sensitive on earth, is utterly unknown; and displaying in the distant future the ever benevolent Father completing his schemes towards his large human family, by himself "dwelling in all and they in him," that it cannot fail to make progress. Man must be delighted to learn, that the government to which he is subject, is conducted

on the principles of equity and benevolence. He only needs to be convinced that this is really so.

In addition to the regular apparatus of our much loved and respected ministers, the agency of lay-preaching might be advantageously adopted. The term lay-preaching may startle some, but we are convinced, that under due and proper regulations, such a work would be productive of immense good. It has been but partially tried here as yet, and met with a proportionate success. Why should it not be tried on a sufficiently large scale? When a locality has been fixed upon, a mere course of controversial lectures is not all that is necessary. There cannot be a more unprofitable course of labour, than merely to drop the seed, and not further and assist in the fruition. Until a sufficient number of converts be obtained, regular and oft-repeated visits should be made by those willing to devote themselves to the work. This being effected, an infant congregation may be safely left, trusting mainly to its own energies for future progress, being encouraged and cheered by occasional visits from the minister of the district to which it belongs, till it become sufficiently numerous to support a minister from its own resources.

To prevent misapprehension, we beg to state, that the adoption of lay-preaching, is not intended to supersede, but on the contrary to act as an *impetus*, to our other exertions. For instance, the distribution of tracts is an important means of disseminating our principles; and where, we ask, could there be found a more fitting opportunity for thus employing our efforts? We are of opinion that the varied talent that lay-lecturing brings into the field is a strong argument in its favour. Besides, the same advocate uniformly appearing in defence of our principles, however gifted an orator, profound a theologian, enlightened a philosopher, or exemplary a moralist, cannot produce an equal impression, or inspire the same respect, as he would do, were he to restrict himself merely to the opening and close of a series of lectures.

We are also of opinion, that our ministers should be left no longer to fight single-handed. In this warfare, the labour and responsibility required of them has been

immense. We know that in such a labour, their benevolence delights. But we think the time has now arrived, when, under their guidance and direction, laymen should actively co-operate with them in their missionary efforts.

If any should object, on the ground that laymen are out of their legitimate sphere in taking an active part in the work of Christian Reformation, and that their *only* province is to observe a passive line of conduct, we cannot do better than recommend to their careful perusal the eloquent and spirit-stirring answer of an eminent apostle in the cause, to the question "What should Christian Unitarians do?" where the duty of every Unitarian to consider himself as a missionary is convincingly urged and impressed.

Should the attention of the Unitarian community be aroused to the importance of this, as we conceive, all important subject, our aim will be accomplished. We conclude by remarking, that the Methodist sect, fanatical though it be, owes its rapid and wide spread growth to the adoption of lay-lecturing. And when a rational Christian observes the slow but certain transition that man is making from ignorant prejudice to an enlightened liberality, can he question for a moment whether the attractions of a pure or a corrupted form of Christianity will gain the assent, and win the affections of men. It is to be feared, however, that if healthy spiritual food be withheld from the hungry, that rather than starve, they will feed and grovel on the husks so liberally scattered around them.

J. A. M.

ON RIPLEY'S SPECIMENS OF FOREIGN LITERATURE.

Vols. I. and II.

By William Mountford.

This is not a review, but a recommendation of the series, which is composed of translations from French and German authors. More German mysticism! more French false sentiment! The German mystic is at least as true a man, measured against the perfect standard of

humanity, as the English materialist, who believes in nothing but what is learned through the eyes, or the nose, the tongue, ears, or the fingers. And as to the French portion of the specimens, it is exemplified in these two first volumes, which consist of miscellanies from Cousin, Jouffroy, and Constant.

The pieces of Cousin and Jouffroy are chiefly philosophical, and Constant's are religious. As to style, these authors are quite guiltless of Gallic grandiloquence: they are not men who have got drunk on fine words. These specimens of theirs are specimens of perspicuity.

Cousin and Jouffroy are Eclectics; they affirm the existence of *some* truth in every philosophical system, and endeavour to combine these fragmentary truths into perfect philosophy. In their company, Locke and Reid, Price and Priestley, Condillac and Fichte are no longer opponents, but a philosophical brotherhood. Eclecticism commends itself to those, whose charity sympathises with Fenelon and with Jeremy Taylor, though bishops of opposing Churches; and with John Milton's prose writings, that would have made deacons of them both; and which derives religious nurture from Trinitarian "Saturday Evenings," as well as out of Channing's Works.

These volumes have already delighted many readers; they will delight many more yet of those who, wakening to the mysteries of their moral being, distrust the infallibility of materialism and necessity as solutions. England at this time seems dead to philosophy; but perhaps the appearance results from anxious hesitation, and not altogether from apathy. The day for a spiritual philosophy may not yet have come; materialism, however, is not only declining, but is being rejected. There is a growing dissatisfaction with the theory, that the brain secretes thought as the liver does bile. Twenty years ago, it might have been popular, but now the physiological fancy that the soul consists in the greater or less proportion of phosphorus to the other components of the brain, gains no greater ground than the rashness of those phrenologists, who determine a man's character from the shape of his hat.

In his introductory notice to these volumes, the Editor says of the philosophy of Cousin. "It demolishes by one of the most beautiful specimens of scientific analysis that is any where to be met with, the system of sensation, against which Mr Coleridge utters such eloquent and pathetic denunciations. It establishes on a rock the truth of the everlasting sentiments of the human heart. It exhibits to the speculative inquirer, in the vigorous forms of science, the reality of our instinctive faith in God, in virtue, in the human soul, in the beauty of holiness, and in the immortality of man."

Who that has read, but is here reminded of Coleridge in his Church and State? "Do not the eyes, ears, lungs of the unborn babe give notice and furnish proof of a transuterine, visible, audible, atmospheric world? We have eyes, ears, touch, taste, smell; and have we not an answering world of shapes, colours, sounds, and sapid and odorous bodies! But likewise (alas! for the man, for whom the one has not the same evidence of fact as the other) the Creator has given us spiritual senses and sense-organs—ideas I mean—the idea of the good, the idea of the beautiful, ideas of eternity, immortality, freedom, and of that which contemplated relatively to will is holiness, in relation to life is bliss. And must not these, too, infer the existence of a world correspondent to them?"

Locke was very unlike some of the masters who succeeded him in his school, and who developed his principles, with such monstrous consistency, as would have frightened the father of English philosophy; so that the moral effects of the sensual and the spiritual systems might be more strongly contrasted than they are in the following comparison of Locke and Penn, by Bancroft, as quoted in the notes to these volumes. "Locke, like William Penn, was tolerant; both loved freedom, both cherished truth in sincerity. But Locke kindled the torch of liberty at the fires of tradition; Penn at the living light in the soul. Locke sought truth through the senses, and the outward world; Penn looked inward to the divine revelations in every mind. Locke compared the soul to a sheet of white paper, just as Hobbes had compared it to a slate, on which time and chance

might scrawl their experience: to Penn the soul was an organ, which of itself instinctively breathes divine harmonies, like those musical instruments, which are so curiously and perfectly framed, that when once set in motion, they of themselves give forth all the melodies designed by the artist that made them." To Locke, 'conscience is nothing else than our own opinion of our own actions; to Penn, it is the image of God, and his oracle in the soul. Locke, who was never a parent, esteemed 'the duty of parents to preserve their children not to be understood without reward and punishment:' Penn loved his children with not a thought for the consequences. Locke, who was never married declares marriage an affair of the senses; Penn reverenced woman as the object of fervent, inward affection, made not for lust, but for love. In studying the understanding, Locke begins with the sources of knowledge; Penn with an inventory of our intellectual treasures. Locke deduces government from Noah and Adam, rests it upon contract, and announces its end to be the security of property; Penn far from going back to Adam, or even to Noah, declares that 'there must be a people before a government,' and deducing the right to institute government from man's moral nature, seeks its foundamental rules in the immutable dictates of 'universal reason,' its end in freedom and happiness. * * * Locke saw plainly, that, but for rewards and punishments beyond the grave 'it is *certainly right* to eat and drink, and enjoy what we delight in.' Penn, like Plato and Fenelon, maintained the doctrine so terrible to despots, that God is to be loved for his own sake, and virtue to be practised for its intrinsic loveliness. Locke derives the idea of infinity from the senses, describes it as purely negative, and attributes it to nothing but space, duration, and number; Penn derived the idea from the soul, and ascribed it to truth and virtue, and God. Locke declares immortality a matter with which reason has nothing to do, and that revealed truth must be sustained by outward signs and visible acts of power; Penn saw truth by its own light, and summoned the soul to bear witness to its own glory. Locke believed 'not so many were

in wrong opinions as is commonly supposed, because the greater part have no opinions at all, and do not know what they contend for.' Penn likewise vindicated the many, but it was because truth is the common inheritance of the race. Locke in his love of tolerance, inveighed against the methods of persecution as 'Popish practices;' Penn censured no sects, but condemned bigotry of all sorts as inhuman."

The sensual is a philosophy whose professorships despots might endow. It suits "the established order of things," "our excellent constitution in church and state." Materialism maintains that knowledge is acquired through the nerves exclusively; and as these are no more perfect now than in former ages, it is incredulous of novelties, distrusts reformation, and is suspicious of ideas that vary much from "the form and pressure of the times." Spiritualism is liberty, as well as faith, hope, and charity. In its hopes for the human race, in its trust in the undeveloped capacities of the people, in its confidence in the power of truth and goodness, spiritualism, like charity, or like Shelley in his political poems, "heareth all things, believeth all things, hopeth all things, endureth all things." It may be said that two or three zealous materialists have been great patriots. Samson burst new ropes off his arms, like a thread. These patriots were too strong for their philosophy, and if they had been sevenfold fatalists, they would have been reformers still. Sensualism disbelieves the intentions of reason, which, if not a more various, is a higher knowledge than is got through the five senses; in Luther, it would have silenced "the whisper of the voice within," by saying "hear the Church;" and may often, in private, be heard from some unconscious mouths, chiding a high minded youth as "wiser than his betters." With the materialist, the highest court of appeal is authority—the very thing for a man, who has already got a sceptre in his hand or a mitre on his head.

Cousin, Jouffroy, and Constant repeat to men as social, what the Bible urges on them as religious beings, "why even of yourselves judge ye not what is right." Exposed to as great political temptations, Benjamin

Constant was as incorruptible as Lafayette. Cousin, and Jouffroy are ardent liberals. They sympathise with the people doubly, as philosophers, as well as politicians. Through the regard they have to the spontaneous belief of humanity, it is literally with them " Vox populi vox dei."

Dr Channing has written some stringent remarks on the disastrous character of material and necessarian doctrines in Christian churches, and perhaps he might have commented more strongly, with as great justice. Mons. Vincent, Protestant pastor of Nismes, says in his Views on French Protestantism, " It is evident that religion is inconsistent with every material system, under whatever form it may be presented. Religion is the acknowledgement of a moral order, of a spiritual world, which the eyes cannot see, nor the hands touch; the recognition of a ruler of this universe of intelligence and conscience; the desire to regulate life in view of this order, of this universe, of this ruler. What have these ideas in common with corpuscles, organs of secretion, or transformed sensation? Religion gains or loses, lives or dies in the human mind, in proportion as these systems obtain more or less authority. It cannot coexist with them. *If this were not proved by speculation, we might appeal to experience.* Wherever the opinions of the materialists have prevailed, religion has receded before them."

The spiritual philosophy is the more reverential. The mysteriousness of creation, of human life, of the world, and of God's connection with them, are most congenial to those minds, that are themselves conscious of a more mysterious origin than birth out of matter. God's being a spirit is best felt by those, who feel spirits in themselves. Devotion and necessitarianism can not long co-exist. Man must believe in more than a cold smile from his God, or his prayers will soon be cold too; and few men pray much out of a mere sense of duty. When the human soul is denied, spiritual influence is disbelieved; and men fall away into very nearly the position of those " who had not so much as heard whether there were any Holy Ghost." When faith in God's action on the soul fails

man, he is no longer "a *little*," he sinks to be far "lower than the angels;" and God retires away from human love into the skies—an Almighty but Unfeeling Power. Men must believe, that they are not altogether "of the earth, earthy;" that they have in them by creation, and independently of their outer circumstances, unsounded depths of reason, untried strength of will, and unfailing sources of beautiful, pure, and blessed thoughts; or excellence will be but feebly attempted, and perfection always remain an unmeaning word of ten letters. Men must feel, at least, as responsible to God, as they do to one another; or life loses its solemnity, repentance its tears, and future retribution, if not its anticipated pains, its cleansing remorse.

There are many passages in the New Testament, and many frequent phrases, that admit much greater meaning than a materialist can read in them. The Scriptures suppose man possessed of a moral choice: they are remarkable for the power they attribute to his faculty of self determination; they do not speak to him as though distracted with motives, but command him "to do righteousness." Life is a fight, they say, but not such as a man may be buffeted in, helpless, from side to side. They will have him "gird up his loins" and put forth a faith, that would remove mountains, in the struggle that is raging in him and round him, between good and evil, Christ and the prince of this world, heaven and earth, God and mammon.

What Mr Ripley has said of Kant, may be said very truly of these volumes. "They form an admirable preparation for a philosophy, which reconciles the holiest instincts of man, with the rigid precision of science; which beats down the pretensions of scepticism by a skilful use of its own weapons, and which establishes the sublime convictions of the spiritual leaders of humanity, on the basis of a thorough observation and analysis of facts."

Cousin's disciples claim for his system an eminently religious character. Certainly, there is a greater resemblance between man's soul, as expounded in this

eclectic philosophy, and the human nature that the Gospel was given to save, than there is between Paul and a necessarian, or John and a modern materialist. The soul of this philosophy more nearly harmonizes with the spirit of the Scriptures, than that of almost any other system.

Cousin's portion of these volumes consists of an exposition of Eclecticism; the Moral Law and Liberty; Religion, Mysticism and Stoicism; Destiny of Modern Philosophy, &c.

Jouffroy was Cousin's pupil. The master is the greater philosopher, but his scholar is perhaps the more general favourite. His subjects are applications of Cousin's principles. Victor Cousin built the eclectic school; and Theodore Jouffroy sits in it, reading his hearers such papers as we have in these volumes—on Philosophy and Common Sense; on Scepticism; the Faculties of the Human Soul; how Dogmas come to an End; Reflections on the Philosophy of History, &c.

Benjamin Constant is a very apostle of hope. There are three of his essays in these volumes. They are on the Progressive Developement of Religious Ideas; on the Establishment of Christianity; and on the Perfectibility of the Human Race. It may be said of his spirit, as of Ianthe's soul,

> "Ardent and pure as day thou burnest
> For dark and cold mortality;
> A living light to cheer it long,
> The watch-fires of the world among."

Constant was born in sceptical times; he was almost cradled in atheism, and was reared among people, whose whole religion was a superstitious scruple. He laboured at extensive historical researches, to prove from all known nations the falsehood of religion. His inquiries converted him against his will, and convinced him that the universality of the religious sentiment is inexplicable, but by its truth. Here are two or three extracts from his writings, and which are not inappropriate at present.

"It has been attempted, in our own day to commend polytheism for this tolerance, this sweetness, this conciliatory disposition; in fact, disarmed or ra-

ther annihilated, as it was, at that epoch, its appearance was less violent, its style more gracious, than that of the rising Christianity; but this was because Christianity had a real existence, while polytheism was only a vain shadow. Its forbearance, its moderation, its gentleness, all the qualities, which are admired in it, were only the virtues of the dead. Men recommenced struggle, because they recommenced life; and instead of making an accusation against Christianity in this energetic struggle, we ought to yield it the merit of having restored the life of the soul, and awakened the dust of the tomb."

"But if it be the interest of religion to keep pace with intelligence, such is not the interest of the priesthood. The power of the priesthood depends on the immutability of doctrines, and is destroyed by their progress.

"Thus, in every age, the priesthood of all religions has anathematized the idea of change, the attempt at improvement, and even the hope of it. We need only refer the reader to the priests of Egypt, the pontiffs of ancient Rome, and the Christian priesthood, to the time of Protestantism. Even Protestantism itself, although its principle was in accordance with the truth which we have announced, and its secession can be justified only by the adoption of this truth in its full extent,—Protestantism itself, we repeat, has appeared unfaithful to it, from its very beginning. After having asserted the legitimacy of free inquiry, it has desired to appropriate free inquiry as a monopoly; and while the Catholic church said to its disciples, believe and do not examine, Protestantism, for a long time, has said to its disciples, examine, but believe as if you had not examined. The advantage, certainly, between these two modes of reasoning was on the side of the Catholic church."

French Protestants must, some of them, be as absurd as our Establishments, or as those other little infallibilities, that dissent from them; for Cousin has occasion several times to expose their inconsistency.

"It is reason, which, endowed with the power of recognising the true, the good, the beautiful, the grand,

the holy, the divine, wherever it is, recognises it in the Holy Scriptures, as it recognises it in nature, as it recognises it in conscience and in the soul, which is also a Bible in its own way. You would reduce philosophy to a commentary on the Scriptures; you then trust to him, who makes this commentary. * * * Indeed, we cannot but smile to see a Protestant sect, after having separated from the church, in the name of the right of free inquiry end with denying the authority of the faculty which inquires."

Jouffroy's Essay on the Influence of Greece in the Developement of Humanity, is very beautiful. It was written while Europe was yet undecided whether the Greeks should be rebels or patriots, and its conclusion is full of feeling. This is followed by a paper on the present state of Humanity, such as Plato might rise from his Athenian grave to read to men; not because it promises his Ideal Republic, but that its comprehensiveness is worthy of what has been somewhere pre-eminently called "Plato's brain."

"Moreover, as Christian civilization appears to lead all the nations of the earth in its movement, a small number of nations appear to command the movement of Christian civilization. These are France, England, and Germany. * * * These three nations are the only ones which invent, that is to say, which seek their progress, not in the example of some other nations, more enlightened, more fortunate, and better regulated than themselves, but in the world of ideas and truth. We do not mean that these three nations, to which, in justice, the United States of America should be added, have not still much to imitate in one another. Of all the countries in the world, Germany is the one in which the sources of instruction are most liberally opened, and most judiciously regulated; but it is far from the political advancement of France, of England, and of the United States. England is no less distinct from our civil order and our impartiality, while we are behind her in her public spirit, in her industry, and in some of her institutions; the three European nations, in fine, can learn a great deal from the United States with respect to economy and tolerance. * * All,

therefore, are in some particular at the head of Christian civilization,—a privilege which is shared with them by no other. For this reason, they are the exemplars of the world, the vanguard of humanity in the march of civilization."

"In the work of civilization, Germany supplies the raw materials for ideas, we form them into shape, and England applies them to practical concerns. This is her task, and the point in which she excels.

"Finally, as loyal fellow-labourers in the same task, the three nations share with one another the fruits of their labours. England, which is indebted to France for a portion of its ideas, and to Germany for a portion of its knowledge, pays back to them its industry and prosperity; as France pays back to Germany the ideas which it obtains from its knowledge. So that, by this admirable distribution, each has its special task in the production of one of the elements which make up the result; while the result itself belongs exclusively to none, but must be ascribed to all. Such is the beautiful spectacle which Christian civilization presents to us in the three nations that are at its head. There exists between them an involuntary alliance, truly majestic and holy, for it has for its object the progress of humanity; and it is to these nations that Providence seems to have entrusted the destinies of the world."

These very works suggest respects illustrative of Jouffroy's remarks. The three circumstances that chiefly formed Cousin's mind were a Parisian education, German literature, and a Scottish professor's intellectual philosophy. The volumes which have now been under consideration, were written in French, on the banks of the Seine, were translated in America, and shipped by the Boston publisher to England, as a commercial speculation. And should a copy have been imported into Edinburgh, France has then repaid in kind to Scotland the obligations which Victor Cousin acknowledges to Professor Reid.

Long and happy may this generous rivalry be between these sister nations; redounding to the cause of philosophy, of religion, and humanity. For there are minds whose religious trust fails them, unless supported

by intellectual conviction; and there are occasional ages which must either be altogether sceptical, or have their faith verified by science. We belong to two worlds, the finite and the infinite. We live in a very circumscribed planet, but have "thoughts that wander through eternity." Our experience is only from yesterday, and yet, thus early, we are distracted with problems that can be solved only when "time shall be no more." Our lives are full of mysteries. There are some spirits under whom existence is an awfully dark and unsteady chaos. Thanks to the philosophers who can erect ever so low a stand, off which they can get a glimpse of the horizon, fringed with light.

SLIGHT SKETCHES OF SCRIPTURE SCENES AND CHARACTERS.

No. I.—Introductory.

THE DISCIPLES—THE MASTER.

Behold that group of wayfarers, resting themselves from their weary journey, beneath the branches of the spreading fig which shades the inner court of that friendly dwelling. It is not every gate which would thus be opened to receive them; for they are poor and mean, despised and hated by the great ones of the land. But here they are gladly sheltered, not so much for their own sake, as for that of one with whom they company, and on whose steps wonders of love attend. Already have the rites of eastern hospitality, usual on the entrance of travellers, been duly paid. Water has been brought from the refreshing fountain; and the dust and soil of travel under a burning sun removed; and the guests have stretched themselves on the mats or low couches spread for their accommodation, preparatory to the evening meal.

Observe them attentively. A careless looker on would see nothing to mark in their appearance. Clad for the most part in the common garb of Jewish peasants, fishermen, or mechanics, though here and there perhaps the appearance of one or more might denote

some slight superiority of station or employment, or even in a solitary instance, comparative wealth, if not rank,—their exterior presents nothing to attract particular notice or regard. But look closer—you will see much to reward your examination, much that will never be effaced from your recollection till the latest moment of your earthly existence. Beneath that coarse and homely garb—that hard and strong outline of feature, and those rough weather-beaten countenances, you may trace a variety of individual character, a dawning of intelligence, an earnestness of expression, a look of wondering inquiry, a kindling of the eye, and a beaming, more or less faint or full, of moral and spiritual light, according to the peculiarities of the individual, and the susceptibility to impression from some superior influence apparently exerted upon all.

But in all there is the same air of respectful and affectionate devotion, directed towards one point. They are listening with rapt attention to the words of one who might indeed be of their number, except that he is distinguished from them by greater dignity of deportment, and an indefinable harmony of expression; by the loftier moral bearing seated on his brow, and the deeper spiritual illumination of his eloquent eye, chastened by the melting tenderness and unaffected humility, which bespeak at once his sympathy with man, and his reverent and child-like dependence upon God. If he is a small space apart from the general group, it is not that *he* has assumingly placed any distance between his companions and himself; but because an involuntary awe mingles with their admiration of his character, and their attachment to his person, causing them to yield him unclaimed the master's seat, and to place themselves as willing learners at his feet. Now he discourses with them of the boundless compassions of the Father, of His long-suffering mercy, and His invitations to repentance; now he mourns, in tones of pathetic tenderness, over the obduracy and malice of his countrymen; now he answers with mild, untiring patience, the slow questions of his auditors, as they seek explanations of the truths which he had veiled in parable and allegory, whose meaning might, indeed, be

caught by the already cleared and spiritualized intellect; but was yet sometimes dark, not only to those who were blinded by wilful sin, but also to those who were still too much attached to earthly outward objects, to be fully alive to the superior value of those which can be seen only by the inward eye, and relished only by the thoroughly purified heart.

Whence is it that they hang thus entranced upon his words? Draw near and contemplate him,—his aspect is venerable, and his bearing dignified,—but it is the dignity of mind and of virtue, not of years. *His*, scarce number more than thirty; and some of those who catch the words of knowledge from his lips, might, in respect of age, rather themselves take the master's chair; but there is in the expressive countenance of him who thus bears towards them the teacher's office, a blending of all that is grave, and mild, and pure, and tranquil—a look so solemn and devout, so often turned to heaven, as if it sought and held perpetual communion there; yet ever and anon so bent with ineffable compassion on the earth, you feel that *some* even of *his* holy affections are garnered there; and then at times a shade of stern, yet calm displeasure, passes for an instant across that majestic brow; and then a tear of softest pity will succeed, and tremble in that eye whose light else so serenely shone; and withal a smile so sweet—so sadly sweet—you scarce could say whether it were gladness or sorrow called it forth; gladness in the ever-abiding sense of an Eternal Father's love; or sorrow for the woes and sins of the fleeting inhabitants of earth.

NO. II.—JOURNEYING TOWARDS JERUSALEM.

THE day is fast closing in—the sun has already disappeared behind the tips of the olive trees which had caught its earliest beams as they kissed the bosom of the mount—that mount so dear to every sacred association, to every feeling of compassion towards man, and devotion towards God—that mount so often traversed by the foot of him who came on Heaven's last, best errand of love to a frail and guilty world. How often had those wild retreats been hallowed by his de-

vout meditations, and his humble thanksgivings, his patient instructions, and his consoling promises; by the strong but brief wrestlings of his tender spirit with the dark hour of shame and torture that awaited him; and then by the meek and tranquil surrender of his whole being, to the Father who sent him forth to meet that very hour, and thus accomplish the purposes of all-embracing love.

But that hour was not yet—there was much yet to be done, and to be endured.

The twelve, honoured by the selection of their Master as heralds of his doctrine and his power, had been commissioned to their errand, while he continued his work alone through the cities of the same favoured region. They that "dwelt by the way of the sea beyond Jordan, in Galilee of the Gentiles," and who lay plunged in a night of ignorance and moral darkness, which fell on their uncultured minds, deeper than the gloomy shadows in the recesses of their caverned hills, have seen once more the dawnings of a spiritual light. A glory brighter than the meridian ray when it illumes the cold peaks of Lebanon, hath been reflected from the wave of Genesareth, and hath shined into their frozen souls. The words—"repent, and be forgiven"—have echoed along those rocky shores, penetrated the flinty heart, and brought it in humility and tears of penitence to a Father's feet.

After having been more literally than the Idumean patriarch could be, "eyes to the blind, and feet to the lame;" and having made the widow's and the father's heart to leap for joy, the Saviour has given to his mission its crowning evidence of heavenly origin, by proclaiming glad tidings to the outcast and neglected of the earth. He knew that the souls of his poor countrymen were thirsting for the word of life—were perishing for lack of that bread from heaven which no man gave unto them. The thousands and tens of thousands in the numerous cities and villages of his own Galilee stood thick as the corn in their valleys, waiting but the hand of the spiritual husbandman to gather them into the garner of the Lord. They had heard that the days of Messiah were at hand; the voices of the prophets

were in their ears, though with a dim, uncertain sound, warning that the times of restoration were coming, when all should be turned unto the Lord. A rumour had gone forth through their land that the anointed had appeared; that Nazareth, from the bosom of her circling hills, had sent forth a mighty prophet, and their hearts were ready to receive him. But the rulers and the doctors of the law, of whom there were some to be found in every city, cast scorn upon their expectations, and would have left them to the ignorance which they reviled. These self-conceited teachers looked also with contempt upon the humble man of Nazareth as beneath their proud notice, and as only on a level with his despised, unlettered, and half-heathen countrymen. And when the people were astonished at the impressive dignity of his teachings, and would have glorified the Great Being who had bestowed such mighty powers on His servant, they rebuked their zeal, or haply turned it into rage. It was therefore, surely, that the Great Teacher had deemed it fitting to send forth first the twelve, and then another larger band, with ample powers and instructions, to precede him, two by two, into every place into which he himself purposed to come; to prepare for his arrival, and to discover where his presence would be welcome. And having dismissed them with his counsels of prudence and love, and entreated their prayers that other labourers besides the few yet enlisted in the glorious service, might be joined with them in reaping the rich harvests of human virtue and happiness, now ripe for the gathering, he quickly followed in their steps to complete the work.

It was after a course of miracle and mercy such as this, that, on his way to the Feast of Dedication, you behold him now. He has left behind the majestic Tabor, and crossed the fertile plain of Esdrælon, the scene of so many a blood-stained conflict, Jewish, Pagan, and Christian, from the days of Deborah the prophetess, when Barak, the son of Abinoam, descended from Tabor, "with ten thousand after him," to the times when the sovereignty of the modern world was disputed on the plains of Syria.

How different the thoughts and purposes of him who

now so calmly, and with few, if any followers, passed over the same spot as Heaven's messenger of peace. Would not the contrast between those fierce, unsettled days of ancient Israel, and the reign of order and humanity which it was the aim of his religion to introduce, forcibly impress itself on His mind? The warlike prophetess might justly triumph in the deliverance of her people from the yoke of the idolatrous oppressor; but *he* the chosen one, should deliver his people from a yet harsher bondage. Barak, at the word of the "mother in Israel," might lead captive the hosts of Sisera, but the Lord God of Israel and of the world, had commanded *him* to "lead captivity captive;" to vanquish the hosts of error and of sin, which bound God's image in their chains; to undo the heavy burden of guilt, and set the prisoners of mental darkness free. "Blessed above women," in those rude times, might Jael, the wife of Heber the Kenite, be, though, for Israel's sake, she betrayed her guest, and anticipated those that sought his life! But, blessed—far more blessed, should they be, who should minister to him—should hear from him the word of God, and keep it; cling to him faithfully in the hour of shame and persecution, stand by his cross in death, and witness the glories of his resurrection!

He has passed hastily through the inhospitable Samaria, whose cities and villages were ready to close their gates against the hated Jewish stranger, though he came amongst them preaching peace, and would have made of Jew and Samaritan, as well as Gentile, "one new man." Yet to them he has returned blessing for cursing; and instead of mingling all together in one undistinguished condemnation, his impartial and discriminating mind has selected from amidst them the most striking example to his countrymen, and to the world, of that enlarged benevolence, which, forgetting sect, and country, and prejudice, and injury, in the common claims of suffering humanity, hastens to bind up its wounds, and to pour thereon the healing oil of charity, the invigorating wine of friendship. Yes, in the person of one of the hostile worshippers of Mount Gerizim, the yet more bigoted and narrow-minded worshipper of

Mount Moriah, was called to recognize a brother, and to learn of him to shew mercy unto all. The incident recorded in this touching history may have happened near the period of some of the Saviour's journeyings in that region; or it may have been amongst the remoter traditions of the country; or the spirit of universal brotherhood may have been purposely personified in the character of one of this rival and detested people. But the probability is, that it was real. It has the simplicity of nature and of truth; and Jesus knew well how to seize on these, and to adapt them to the purport of his teachings.

We must, however, journey on with him,—the time will scarce admit of his tarrying again even for a few hours with the men of Sychar, or satisfying with fresh draughts of the water of life the soul of Samaria's daughter, now thirsting for truth. MIRIAM.

(To be continued.)

ON CERTAIN OBSTRUCTIONS TO THE SPREAD OF UNITARIANISM.

To the Editor of the Christian Pioneer.

SIR,—It appears from some papers in yours, and in other Unitarian publications, that a want of success in propagating Unitarian doctrines is generally felt, and various suggestions have been offered for remedying the complaint. There is one obstruction, which I do not recollect to have seen noticed, but which my position in society, and frequent intercourse with other denominations of Christians, has enabled me to observe particularly, and to which I beg leave to call your attention. It is this—all other denominations have an impression that it is an essential maxim or principle among Unitarians to depreciate the character and authority of Christ. It is this, more than the abstract arguments against the doctrine of the Trinity, at which they revolt. It appears so unscriptural on the face of it, that they have no patience to listen to any one whom they consider under the influence of such a feeling.

Now, have not the Unitarians given some grounds for this prejudice? I think they have. Some of their early writers, and Priestley especially, certainly laboured to bring down the character of Jesus as nearly as they could to that of a common prophet or holy man of God. In doing this, I suppose they were incited by the notion of opposing the extravagant idea by which others attempted to elevate his person by the doctrine of his proper deity. But why should we not on this subject, first investigate the intellectual and moral character of Jesus, as what is most level to our means of knowledge and comprehension? In that way a Unitarian may have as sublime an idea of his character as the orthodox can derive from the metaphysical speculation of his creed, and more so—far more just and impressive at any rate.

I am glad to observe that this view of the matter is beginning to extend itself among Unitarian writers. Channing led the way, and others have followed. There is an excellent article in your number for July written in this spirit, in which *moral* miracles are claimed for Christianity, as well as, and in preference to, physical miracles. The character of Christ (his manifestations of truth and goodness), is a real and most sublime miracle, having this advantage in it, that we can contemplate it as perfectly as the first Christians could do, and, perhaps, even more perfectly.

If Unitarians would dwell more on this topic, they might prove to the world that in their knowledge of, and reverence for Christ, they excelled the orthodox. And as the name of the Lord is a strong tower, they might have the benefit of it. The orthodox have hitherto assumed this vantage-ground under false colours. Let the matter be put in its true colours, and it could not fail to produce a popular impression. Let this be done, particularly in opening any new field of missionary labour. Let it be seen that we are not inviting to, nor challenging a critical or metaphysical controversy, for which most people have little taste, or even qualification—let it be seen that our subject is moral and practical, and having an important bearing on human character and affairs. What signifies any doctrine

about the modes of the Divine existence and operation, without reference to the actual character and authority of Christ? It is only as he is involved in it, that his disciples (Christians) are concerned. Thus far, therefore, let us investigate it, and call attention to it; but beyond that, leave it to the wrangling of metaphysical theologues. Now, the actual character and authority of Christ are to be learned from the details of his personal history, and not deduced from any theory concerning his person, and in their moral aspect, his history and teaching have a most important bearing on human affairs, both individual and social.

CHRISTOPHILUS.

ESSAI SUR L'EXISTENCE DE DIEU, ET SUR L'EXISTENCE DE L'AME.

Par L' Abbé CONSTANTIN DE PIETRI.

[WE have received, from a respected friend in Paris, the following translation of passages in this work, and cheerfully comply with his request for their insertion.—EDITOR.]

OF THE NATURE AND ATTRIBUTES OF GOD.

After having proved the existence of God, by proving the existence of an eternal, all-powerful, and intelligent cause, that produces and reproduces continually, and which manifests itself in the material world by physical laws, and in the moral and intellectual world by the laws of justice and of reason,—which speaks to mankind under the veil of the universe, and which we all adore in nature and in our conscience, it remains for me to speak of the very essence of God, and of His boundless and indescribable perfections.

But if the existence of God be known, his nature is not. It is even in some measure incomprehensible, and it is impossible to fathom its mysterious depths, without losing one'-self in its indefinite immensity. For if man is permitted to soar on the wings of thought beyond the reach of worlds, and to contemplate the author

of every thing that exists, he is not, however, able to comprehend that which, by its nature, is incomprehensible, nor to attain that which is inaccessible to his feeble faculties.

Nevertheless, as Nature, according to Pascal, bears the mark of its Maker upon every thing; or, to quote Bossuet, since order, that species of life spread throughout every part of the universe, appears to be the soul and life of the material world, which bears the stamp of the life and wisdom of God, it is in considering the universe, and in examining Nature, that we may form the least imperfect notions of an infinitely perfect being. For, says Clarke, who is cited by Voltaire, He who has produced every thing, must possess all the perfections he has concentrated in the things he has made, otherwise the effect would be more perfect than the cause; or, to speak in other words, there would be in the effect a perfection that had been produced by nothing, which is evidently absurd. Therefore, God, who shews himself to us in his works under the eternal attributes of his power, of his wisdom, and his love, must be, and is effectively eternal, unchangeable, infinite, immaterial, sole creator, free, just, and good.

God is *eternal*, 1st, Because the Being that exists of itself before every thing, and independent of all ages cannot be otherwise. 2d, Because the created beings, whatever they may be, who people the universe, do not absolutely exist in virtue of their own nature, but are evidently connected with an eternally active and absolute cause. 3d, Because there can be no creation without a creator, nor any duration without eternity.

God is unchangeable in his essence, and in his decrees; in his essence, because he is eternal, always the same by his nature, and without any quality subject to change; in his decrees, because he embraces in a single view all that is ever to happen, and knowing that the possibility of it is in his power, and the execution of it dependent on his will, he can never lose or acquire any thing, nor change in any manner.

But because every thing is regulated beforehand, and that no change can possibly happen, it does not follow that good and bad actions are of no importance,

or are equally the same ; for the deeds which take place to-day, says Leibnitz, were already before God, when he formed the resolution of regulating events.

God is *infinite*, for his *infinity* (the idea of which is inseparable from the perfection of a Being who derives his existence from himself), is reflected through the immensity of space that is filled by worlds ; for he is not confined to the different beings, nor to the globes that he animates, since he is the immediate cause of every thing that exists, and which nothing can limit ; for perfection cannot exist, or even be conceived, without an infinite and unlimited power, which is the reason, and the necessary foundation thereof.

God is an immaterial being, not only because he is infinite, but still farther, because there exist feeling and thinking beings, who can only have been formed by a being supremely intelligent ; again, because the appearance of unity, of wisdom, and of power that is displayed in every direction, in a blade of grass, as well as in the revolution of the stars, not being the inherent and essential qualities of matter, cannot be assigned or belong to a principle that is purely physical. Lastly, because it would be absurd to admit the universal effect that is produced, without admitting a universal and immaterial cause incapable of being operated on. This destroys the foundation of every system of materialism.

God is one, 1*st*, Because the reasons which compel us to admit a God, do not exist for a second, who would be useless if we were to suppose him perfectly equal to the first, and who would not be God if he was inferior to him ; 2*d*, Because we see every particular thing in the universe tend towards a special end, and the whole towards a general one ; for this reason we are led to believe that the whole is directed by the same spirit, in the same intention, and for the same harmonious results ; lastly, because harmony, which is a species of life spread throughout nature, supposes *unity*, and consequently the existence of a single and combining intelligence. The system of two principles equally eternal, the one good, the other evil, is therefore not only

contrary to our reason, but to the laws of harmony that govern the world.

God is essentially a Creator, since he manifests himself in nature, and reveals himself to man, under the attribute of a creating power; it would be impossible to deprive him of this eminent characteristic, without annihilating his existence; in fine, God is essentially a Creator, because the universe is an assemblage of animated productions, of phenomena, and of a power, which naturally indicate a supreme cause, that is, an eternal Creator, as intelligent as he is powerful.

God is entirely free or independent in his existence, and in his actions; in his existence, because he exists eternally and independent of every thing but himself; in his actions, because he does whatever he pleases, and is at the same time the active and intelligent principle of every other existence. Besides, it requires a being wholly free, to create a free being such as man, when he acts according to the light of his reason.

In fine the idea of liberty or free will is so completely inherent to that of the Almighty, that it is impossible to deprive God of this attribute, without changing him into a sort of mechanical power unworthy of our adoration. It is this principle of divine liberty or free will that destroys the doctrine of fatalism.

God is supremely just; just because a sovereign, intelligent, powerful, and eternal being, cannot form a wish contrary to the order which he has, in his wisdom, established, or to the laws that result from the nature of things; just, because the virtue which inspires man, when he is not blinded by interest or passion, to render to every one that which belongs to him, and which shines forth in so eminent a degree, can only be a spark of that virtue which belongs to the Eternal Being, who is the source of every perfection and of every thing that exists. Just in fine, because the nations and the individuals between whom he has established relations on the fundamental basis of right and justice, find even in this life their perfection and their happiness in the accomplishment of their duty, and in its violation their degeneration and misfortune.

It would be erroneous, however, to conclude, that

human destiny is accomplished here below, since it is the token of immortal hopes that can alone enlighten the ways of Providence, and console an intelligent creature in its moral struggles upon earth.

God is infinitely *good*. For being in want of nothing, and capable of satisfying all his desires, he finds in himself a happiness that nothing can ever either augment or diminish, his love having produced every thing, manifests itself to his creatures by the good it bestows upon them. For, because he loves himself (and how could it be possible for him not to do so, since there is nothing so perfect as he), it follows that he loves his creatures according to the degree of perfection with which he has endowed them. For his goodness (the notion of which is inseparable from that of an infinitely intelligent being, who can have no object but good, and not evil), is reflected in all his works, and is found in the heart of man.

But it is often asked, since God is so good, since he loves mankind, why does he not bestow on them every description of good without any mixture of evil? Why does he admit either physical or moral sufferings? Without seeking to unveil the plans of God, or pretending to judge his eternal wisdom according to our sagacity of a day, would it not be better to say, that physical evils are the result of the mysterious laws that constantly govern the world, and that their author cannot wish to change at every moment; that moral evil is a necessary evil, which arises from the liberty or free agency of man, the foundation of every virtue?

ON THE MORAL LAW AND FREEDOM.

By Victor Cousin.

(Translated from the French.)

Only a free will can be governed by the moral law. The moral world is that of liberty. Wherever there is free determination, voluntary and deliberate action, there is the spiritual world. Now, we live, we subsist only by constant acts of will and freedom. The spiritual world is thus already with us upon earth. We live in

some sort on the confines of two separate empires, of which we form the mysterious point of union. In order to penetrate into heaven, it is not necessary to pierce the shadows of the grave; heaven is already in the heart of the free man: *et cœlum et virtus*, says Lucan. I am a citizen of the invisible kingdom of active and free intelligences. But what is the determination of my will which reveals this spiritual world to my sight? Ask of consciousness. Examine yourself when you have done your duty, and heaven will appear to you in the inward recesses of your heart. It is not by reasonings that we acquire a conviction of the spiritual world: it is by a free act of virtue, which is always followed by an act of faith in moral beauty, and an internal consciousness of God and heaven.

The sensible world acts upon me, and the impression which I receive, is to me an occasion for the exercise of will. My will, in its turn, determines a change in the sensible world. This is the ordinary course of human life, where will is only manifested in consequence of sensible movements, and only in sensible movements. Proceed further:—retain your will within itself, so that it may act without outward manifestation, so that its free determination do not pass beyond the internal sanctuary; seek not to mark your volition by sensible effects, and you are completely set free from the material world, your life is altogether spiritual, you have reached the source of true activity, you are in possession of the holy, the pure and the divine; you have an internal consciousness of the divine life, which is revealed in your own. To place one'-self above all sensible conditions; to will, without regard to the consequences of our will; to will, independently of all antecedents, and all consequents; to reflect our determinations back upon themselves;—this is true liberty, the beginning of eternity. We may speak of liberty, of holiness, of purity; but we only string words together, if we are not set free ourselves. Christianity declares, that we can only acquire the knowledge of eternal life, by renouncing the world and its purposes. Then faith in the eternal enters the soul. In a word, according to the images of the Christian religion, we must die and

be born again, before we can enter into the kingdom of heaven.

Philosophy is only the generalisation of individual consciousness. If will is attached to the sensible world, how can we believe in holiness, and another life? We treat eternity as a fable, or we believe in it as a prejudice. You must reform life, in order to reform philosophy. The lights of the understanding are but clouds without the light of virtue. Oh! if the soul of the last Brutus, if the soul of St Louis had left a record of themselves, what a moral psychology we should have had!

The infinite and eternal will is revealed to us in our moral consciousness, in this supreme command, "*will good:*" and the individual human will unites itself to the infinite will in freely obeying his voice. This is the great mystery of eternity, unveiling itself to humanity, and humanity clothing itself freely with eternity. Man is entirely in this mystery; then morality is the source of all truth, and the true light dwells in the depths of the free and voluntary activity.

There is a fact of consciousness, incontestible, and at the same time simple and indecomposable:—"Do good, without regard to consequences; that is to say,—will good."

Since the commandment has no object terrestrial, visible, material, applicable to the wants of this life and this sensible world, it follows, either that it has no end, no purpose, or, that it has an invisible end and purpose, that it respects a world different from ours, where the external movements which are the results of our volitions are counted for nothing, and where the volitions themselves are everything.

If there is no invisible world, where all our good acts of will are taken into account, what, then, is the object of virtue upon earth?

1. Does it serve in the mechanism of the universe?
2. Is its end the civilization of the globe?
3. The amelioration of human destiny with respect to local and physical commodities?
4. The peace of the world?
5. The greater moral developement of the human race,

from whence arises its greater perfection in general, and its greater happiness?

For all these things there was no need of virtue. God had but to construct machines without freedom; he would have had as pleasing a spectacle, if he desired only the spectacle of happiness. But, it will be said, he desired to produce it by our own agency. He could never have done so; universal happiness on earth is a chimera. Consequently, to arrive at this end, God could have dispensed with giving us the moral law and consciousness; self-interest was enough. Observe that in the sensible world, it is of little moment why an occurence takes place, provided that it does take place. Give more light to my self-interest, or augment the force of my natural sympathy, and I will do as much or more good to others, than by the single sentiment of duty.

We should always have the following maxims present to our minds: viz.—

1. The consequences of an action, whatever they may be, do not make it either good or bad morally,—the intention is all. To speak strictly, there are no moral actions, there are only moral intentions.

2. In order that an intention be morally good, it is necessary that it be disinterested.

3. All intentions are to be regarded as interested, where there is a personal retrospect. Thus, to do any thing, in order to obtain honour, glory, applause, pleasures, either sensual or intellectual, pleasures, external or internal, to hear it said that we are generous, or to be enabled to say it ourselves, to have reward on earth, *or even in heaven;* all that is equally without the pale of morality.

4. Actions are to be regarded as indifferent which come from the impulse of organization. Thus, the man who, hurried forward by an irresistible movement of pity and sympathy, lavishes his own life to serve his fellow, is not yet a moral being.

5. He is to be regarded as a moral being who, after having weighed an action, and found it just, does it solely because he believes that he ought to do it, and for this single reason, *that it is just.* W. S.

MONTHLY RECORD.

November 1. 1842.

Father Mathew's Visit to Glasgow.—In our last number we reported the proceedings on August 16, up to the presentation of the address from the West of Scotland Temperance Union, to this excellent individual. Mr Matthew replied, that he received with unbounded pleasure this address from a body of men to whom the tee-totallers of Ireland were deeply indebted, and to whom they owed a great debt of gratitude for the cordial co-operation which they, in common with other temperance bodies in Scotland, had given in the cause of tee-totalism in Ireland. He then expressed his high sense of the very warm and friendly reception he had met with since his arrival in Glasgow; and the satisfaction he experienced at receiving the present address, which, for purity and piety, he had never seen equalled by any similar production. The address spoke truly, when it said that he had never assumed any honour to himself in this movement. He was merely a humble instrument, for good, under Almighty God, who even made the weak things of this world to praise him, that no flesh might glory in his sight. The address gave to him the merit of having originated the temperance movement in Ireland. This, however, he must disclaim. He was entreated by various friends of the temperance cause in Cork, particularly by some persons belonging to the Society of Friends, and Presbyterians, to come forward and assist in the cause; and it was not without considerable difficulty that he was induced to do so; not from any objection he had to the thing itself, but from a natural timidity which made him shrink from the fear of the opposition he would have to contend with. However, yielding to their solicitations, he signed the total abstinence pledge in Cork, and planted there the grain of mustard seed that had grown up to be a great and mighty tree, a tree that had shot its roots deep into the earth, and which would remain firm and unshaken, though the hottest blasts of hell should be blown upon it. Its branches had been extended to the remotest ends of the earth, and many of our people now found under its shadow rest and repose; and we, here met, are enjoying under the teetotal tree the blessings of social harmony and brotherly love. They had that day seen in Glasgow a great triumph of teetotalism. It was indeed a magnificent spectacle; and though thousands upon thousands were assembled together, nothing took place that could in the slightest degree injure the feelings, or alloy the pleasure enjoyed on the occasion. And here he could not help exclaiming that

this was the work of the right hand of the Most High God, for it was the cause of morality, and wonderful in our eyes. The kindness he had experienced in Glasgow since his arrival, and especially on that occasion, almost rendered him incapable of speaking to the beautiful address before him. He was a stranger among them. Only three days had elapsed since he arrived in this beautiful, highly cultivated, and picturesque land. His manners, his phraseology, his appearance, perhaps might seem strange to them, but it was unkind and uncandid in him to say he was a stranger, for he had forgotten he was a stranger. He had everywhere received the right hand of fellowship in this city, and during the two previous days he had almost forgotten that he was out of his own native Ireland. And it should be so; for he had often read, and was well nigh convinced, that they were the same people—the same blood flowed in their veins, and he had not seen any thing in Scotland to make him think that they were not natives of Ireland. At all events they were children of the same father—the same stock of blood flowed in their veins—they were redeemed by the same Saviour, and believers in the same gospel; and oh that the spirit of the Lord Jesus Chirit was diffused from pole to pole, and all mankind living together in peace and harmony, as the members of one family. The world would then be indeed a delightful habitation, in which we could sit down in peace under the blessings secured to us through faith in Christ Jesus, and the glory of the eternal world. Though naturally timid and desponding, he felt new vigour infused into his bosom by the splendid spectacle now before him. He saw many of his brethren before him of different religious professions—for it was not to be supposed that they could meet in the unity of the faith, though they could all meet in the unity of affection. He thought he heard some one saying, "Now Father Mathew, you are making fair speeches to delude and impose upon the good people of Glasgow; perhaps these are not your sentiments in your own native country." Now, he could reply to such friends, that his life was before the public, and if any one could say that the hungry had been sent from his door without food, or the naked without clothing, on account of difference of religion; that the tenant had been dismissed from his farm, or the servant from his place, through any influence of his, on account of difference of religion; he would allow them to point at him the finger of scorn, and say, "you are not a believer in the words you utter, and therefore you are not a true follower of the Saviour, who said, 'a new commandment I give unto you, that ye love one another.'" He ought, perhaps, to apologise for thus alluding to himself. He

did so from no spirit of paltry egotism, but for the sake of the great and glorious cause in which they were all fellow labourers, and with which his humble name was intimately associated. After referring to the importance of the cause in which he was engaged—to the unutterable woes which intemperance had brought upon Ireland, and to the great and beneficial change which teetotalism had produced in that country, emptying their jails, and relieving their workhouses, and changing the people, once the slaves of drunkenness, into the most temperate and industrious on the face of the earth—Mr Mathew went on to detail a variety of facts connected with the progress of teetotalism in Ireland. He stated that one half of the Roman Catholic clergy, and many of the Episcopal and Presbyterian clergymen, were with them in the cause—that the higher classes also were with them, he having administered the pledge to five hundred ladies of the highest rank, at one time, in the Royal Exchange, Dublin. Having explained the progress of the movement from its infancy both in the South and in the North of Ireland, till the number of teetotallers had lately extended to five millions, he concluded as follows:—It has been always my hope that the cause of temperance would prove a bright and beauteous chain to unite all the people of this vast empire in the strictest bonds of eternal charity, social harmony, and brotherly love. I feel truly grateful for the flattering reception you have given to such an individual as myself. I should have been overwhelmed indeed did I not know that the honour was not given to me, but to that great and glorious cause of which I am the humble impersonation. I shall never forgo the remembrance of this day. I shall cherish it in the inmost recesses of my heart; and though I may have many difficulties to encounter—though darkness may cover my path in labouring to carry on this movement, yet my darkened path will be illuminated by rays reflected from this day's glory."

We were obliged to leave immediately on the close of Father Mathew's address, but we can never forget its beauty, power, and earnestness, nor cease to love the truly Christian spirit which breathed throughout it. It was evidently the heartfelt outpouring of a man devoted to a great and holy mission. The eulogy with which he introduced a quotation from Dr Channing was delightful; and the only regret we felt was, that more were not present to listen to the Christian sentiments of the speaker, and to do honour to themselves by becoming the advocates of temperance. We fear, however, Protestant bigotry stood in the way, of their paying respect to a Catholic. Notwithstanding, this gathering was a triumph of principle, and will induce many, we trust, to aid in the moral regeneration of society.

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ON THE LITERARY ANTICIPATIONS OF AMERICA.

BY WILLIAM MOUNTFORD.

DISAGREEABLE anticipations are over, now that Lord Ashburton has been such an English Minister Extraordinary as to have discussed dangerous matter with a foreigner, without exploding it by his violence. It is delightful, or else it would be politic, now to encourage such American sympathies, as should make impossible an American war. England was once delirious enough to attempt infanticide. But happily America was too strong for her mother. Perish all record of the crime with the age that attempted it! May the union of the countries henceforth be such as to persuade posterity into the falsehood of their wars! America has every possible claim on our sympathies; else its young hopes alone ought to interest us, and especially those expectations which are more than patriotic, being identified with human progress.

The Americans seem to cherish literary hopes warmly. Their greatest men often recur to them. Channing does so in two or three of his Sermons, as well as in his Essays. The writers in the Christian Examiner, and in the North American Review, frequently anticipate the glories of their national literature, and so do Edward Everett and Judge Story. And a wonderful harvest it will be, if their writings are to be read as first fruits. "We have no thought," says Dr Channing, "of speaking contemptuously of the literature of the old world. It is our daily nutriment. We feel our debt to be immense to the glorious company of pure and wise minds, which, in foreign lands, have bequeath-

ed us in writing their choicest thoughts and holiest feelings. Still we feel that all existing literature has been produced under influences, which have necessarily mixed with it much error and corruption, and that the whole of it ought to pass, and must pass, under rigorous review. For example, we think that the history of the human race is to be re-written. Men imbued with the prejudices which thrive under aristocracies and state religions cannot understand it. * * * We want a reformation. We want a literature in which genius will pay supreme, if not undivided, homage to truth and virtue; in which the childish admiration of what has been called greatness, will give place to a wise moral judgment, which will breathe reverence for the mind, and elevating thoughts of God. The part which this country is to bear in this great intellectual reform, we presume not to predict. We feel, however, that, if true to itself, it will have the glory and happiness of giving new impulses to the human mind. This is our cherished hope." A similar hope Edward Everett expresses in one of his orations, delivered probably one 4th of July. "In ancient and modern history, there is no example before our own, of a purely elective and representative system. It is on an entirely novel plan, that, in this country, the whole direction and influence of affairs; all the trusts and honours of society; the power of making, abrogating, and administering the laws; the whole civil authority and sway, from the highest post in the government to the smallest village trust, are put directly into the market of merit. Whatsoever efficiency there is in high station and exalted honours to call out and exercise the powers, either by awakening the emulation of aspirants, or exciting the efforts of incumbents, is here directly exerted on the largest mass of men, with the smallest possible deductions. * * If, as no one will deny, our political system brings more minds into action on equal terms, if it provide a prompter circulation of thought throughout the community, if it give weight and emphasis to more voices, if it swell to tens of thousands and millions those 'sons of emulation who crowd the narrow strait where honour travels,' then it seems not too much to foretel some peculiarity at least,

if we may not call it improvement in that literature, which is but the voice and utterance of all this mental action."

America has great and unexampled advantages that must originate a new and unrivalled literature. In the flow of that knowledge that is hereafter to fill the earth, as the waters cover the sea, the force of the American is doubled by that of the English wave behind it. The Americans have greater intellectual help from England than any nation ever had from foreigners. They have an incalculable advantage in beginning a literary career with a literary language—a tongue to which English law and philosophy have given precision; which British science has enriched with its terms; and which Shakespeare and Milton have made musical with their use.

Besides possessing a language tested by the wants, and improved for the purposes of twenty generations of the first people on the globe, the Americans inherit our poetry, philosophy, science, history, and criticism. English literature alone, is a greater advantage to the New, than the revival of the classics ever was to the Old World. Humanity could spare the Greek and Latin better than our British books. And besides this, the Americans profit by British help more easily than even the Italians did by Roman models. The future pioneer of American letters lisps at five years old, the qualification on which Boccacio and Petrarch had to spend years, working at the preliminary of a dead language.

Great minds necessarily kindle, but they also moderate enthusiasm. Their superiority both frowns and towers. In every country the golden is succeeded by a mediocre age. But this chilling effect does not result so much from ancient or distant, as it does from native authors. The Iliad and the Divine Comedy did not discourage Milton,—like his Paradise Lost, "some mute inglorious Miltons" since. So that, in some respects, our literature may foster American more than even English mind. Be the literary anticipations of America ever so great, they can scarcely be unreasonable. We cannot predict, but we can already wonder at the

future strength of that genius whose cradle is rocked by England's "intellectual giants," and over which British poetry breathes its sublimest strains in a mother's fostering tones.

The national circumstances of America promise a remarkable literature. There either is now, or there will be shortly, in the United States, a larger body of readers than ever studied together in one language. Already, probably, if not as learned, they are as well educated, as the Germans. And, in a very short time, the United States may be expected to have their scholastic machinery as efficient as that of Prussia. Readers make authors as well as are made by them. American literature will be as much influenced by the numerical vastness of its readers, as the Greek play was by the select character of its frequenters.

Democracy insures the United States an inestimable privilege—sympathy between the learned and the mechanical classes. And the mechanics are not the only persons profited. The benefit is reciprocal. Popular contact awakens the student out of dreams and learned triflings into a generous, earnest, and practical mood. The more completely American character is moulded by its institutions, the greater will be the sympathy between the thinkers and the workers. Channing and Story, Dewey, Emerson, and Everett, are frequent lecturers at lyceums and mechanics' institutions. The popular taste which they and others are forming, promises more for the cause of letters, than the endowment of a hundred professorial chairs at Oxford or Cambridge. The educational facilities of the United States, and the good understanding that subsists there between the philosophers and the people,—these circumstances alone suggest high hopes of American mind.

Liberty and letters are inseparable. Thought to flourish must be free. Political necessitates mental weakness. A prejudice is both a mistake and prison. For instance, British intellect is incalculably impaired by a church-establishment. Even strong minded philosophers palpably pervert themselves into churchmanship. Many other of our antiquated institutions have like disastrous effects. They limit and darken the

mind; and with the worse effects for being unperceived. Freedom is essential to strength of thought. The beauty of Grecian letters was proportionate to Grecian liberty. There seems no reason yet, no counteracting circumstances forbid the hope, but that in this modern, as well as in "that fierce democratie," in the New equally as in the Old World, political is prophetic of intellectual greatness.

The American institutions are a promising school for letters. They necessitate general thought. The different annual elections of the United States, the yearly celebration of their national festivals, such as those of the Declaration of Independence, and of the Landing of the Pilgrims; the discussion of political measures, in which each individual is not only interested, but over which he has power; all these foster activity of thought, improve the popular judgment, and elevate the intellectual standard of the nation.

Citizenship prepares the American mind for literature, by the excitement and seriousness of its responsibilities. The glory of the country is felt as a personal honour. Each individual feels that his opinion contributes to the national will; and hence he forms it with some such solemnity, as the President does his veto; exemplifying the remark of Dewey, that liberty is always serious. In the States, the place of gens-d'armerie is supplied by moral force; and that of the horse guards, by public spirit. Congress relies on the power of justice and goodness, as confidently as the Czar does upon his Cossacks. This trust in public opinion evokes and strengthens it; and is a most effective as well as most genial mode of developing a nation's mind.

It has been thoughtlessly objected, that the intensely commercial spirit of America must mar its literature. Commerce has been the best patron that letters ever had. The literary taste revived with the rise of the cities of the middle ages. The most mercantile were the most learned towns of Italy. And the first transalpine place that cultivated reviving literature was a Rhenish port. The literary taste which surprised Petrarch at Cologne, was fostered by its then free trade,

that filled its twenty gates with manufacturing bustle, and that crowded its now deserted quays with Hanseatic sailors. Literature can flourish only with activity around it. No stirring thoughts ever had birth, no truth to freshen man's heart was ever uttered, no effective plans to regenerate society were ever formed, but under the pressure of surrounding wants and controversy. No poetry was ever heard singing in a higher than ordinary strain, but in close neighbourhood and in close sympathy with men's pleasures, losses and employments. Most of those who have been heard like Milton "offering at high strains in new and lofty measures," have lived in times, like his, of enterprise, agitation, and peril. Commerce is more than book-keeping. The reflective faculty is stimulated quite as much in the counting-house as at present in the Universities. The practical is pre-eminently the healthy atmosphere for letters.

The political and social facilities of America maintain a hopeful feeling through the community; which, essential as it is to commerce, is even more requisite for literature. Here is an extract from a lecture delivered to the Boston Mechanics' Institution, by the Honourable Judge Story:—

"There are some circumstances in the situation and character of American population, which afford a wider range for talent and inquiry than in any other country. The very equality of condition, the natural structure of society, the total demolition of all barriers against the advancement of talent from one department of life to another; the non-existence of the almost infinite subdivisions of labour, by which, though more perfection in the result is sometimes attained, the process has an almost uniform tendency to reduce human beings to mere machines; the mildness of the government; the general facility of subsistence; the absence of all laws regulating trades, and obstructing local competition; these, and many other causes, and especially our free schools, and our cheap means of education, offer to ingenious youth the most inviting prospects to expand and cultivate their intellectual powers." The discovery of the theory of gravitation, and of the power of gal-

vanism were occasioned by accidents happening in sight of observant persons. This national education, with freedom, promises, like the fine meshes of a net, to catch up all the secrets of nature. It is scarcely possible, but that the mere attrition of so much free and cultivated mind on even commonest life, must elicit occasional sparks to electrify and enlighten the world.

The literary is affected by the physical character of a country. Scenery forms the mind as certainly as reading. There is a deep sympathy between man and nature; between the human soul and that Divine presence, which is the earth's beauty and grandeur. The sunshine of Italy is visible in its literature. The spirit of the Swiss mountains as perceptible throughout the history of their inhabitants. The peculiarities that exist between Saxon and Anglo-Saxon intellect, resemble somewhat the difference between German scenery and an English landscape. America will have its peculiar inspirations too. New mental expansion, fresher feeling, livelier expression of the sublime, the beautiful and the free, may be anticipated from that country of mountains and prairie-land, and of endless forests, ancient as Creation; that country, whose very lakes are seas, in whose bosom the falls of Niagara roar everlastingly, down whose continental extent the Mississipi and the Missouri roll their majestic waters, through valleys, vast as European kingdoms; which has greater varieties of seasons and scenery and natural productions than any one people ever yet dwelt amongst; and with whose localities, if there be no civilised glories, no perverting associations are connected, but where every thing is pristine as the red man, who, as he retreats away from civilization, leaves for his successors a track of romantic tradition behind him.

We anticipate, then, an original literature from the Americans, because of the preceding and other reasons. The extraordinary foreign help they have, their national education quickening into life every latent particle of talent, their freedom, through which they outgrow prejudices that elsewhere are permanent, their puritan descent, whose effect on them is seriousness, and whose lesson is religion, the earnest and determined character

which they have acquired while felling primeval forests, and vindicating for themselves a civilised subsistence, in circumstances which no other people ever yet overcame in three times the period of their history; from their immense physical resources, through which they will be less circumscribed a thousand years hence than their transatlantic contemporaries already are, their sole exemption from the baneful influence of an aristocracy, and the almost invariably irreligious effects of an Establishment; and from their having commenced national existence with the recognition of human equality—a truth which greatest previous nations have died without adopting.

We may anticipate western literature as more vigorous in expression, and as written under higher principles than even our own. It will also be more earnest; for a democracy is intolerant of affectation or feebleness. It will be the result of the Old World's accumulated knowledge, and the New World's live enthusiasm.

The reaction of American on English mind will be very beneficial. Transatlantic literature will accomplish changes of which political and religious violence always and by necessity fail. It will nurture in our countrymen a better spirit than that of their own institutions, and, by emancipating their minds first, will ensure them of social reforms as the result. Channing's works are any thing but a system of metaphysics, or an attack on materialist doctrines; yet few writings have renovated men's ideas like his. Written out of a clear, loving, energetic, and devotional soul, whatever their subject, they make our spirits burn, till we are certain that we have souls within us. And so American literature generally will be a means, perhaps, of quickening the English people out of prejudices, that are impregnable by argument; of familiarizing them with better than feudal and ecclesiastic principles; and of cherishing in the national character a more liberal and trustful feeling, than "our excellent institutions in church and state" can ever possibly impart.

We are not blind, however, to the perils that threaten transatlantic civilization; we do not wilfully forget that time may reveal novel dangers, as well as new happi-

ness, in the course of that grand human experiment of which the United States are the immediate object. But we have faith in human nature, that it is competent to a beauty, worth, and happiness, that have never yet been realized; we have faith in Providence, that it contemplates a plan in the rise and the wreck of empires, and in the prevalence and subsequent disuse of different systems of philosophy, government and religion: we have faith in God, that his omniscience beholds order, and can secure his purposes, in the kingdom of free-will, thought, and spirit, as certainly as in that of matter and mechanical necesity: and we have faith in the Gospel, through which, we believe, that, unshackled by alliance with the State, and recovering itself from enfeebling corruptions, it will hasten fast the event of "the kingdoms of this world becoming the kingdoms of our Lord and of his Christ."

There is no knowing at what rate swings the unseen pendulum, which regulates human affairs, or what is the circumference of that circle, on whose face creeeps the slow finger, which indicates the hours of revolutions and reforms; nor can a guess be hazarded, as to when it shall point to the world's noon-day—the perfection of our race; but it does seem probable, that the colonization of the New World by Europeans, marks as decisive an era in human progress, as did the introduction of Asiatic knowledge into Europe, out of which sprung a Grecian civilization, and even Greece itself, whose name has been a war-cry in the world's struggles ever since, and a universal watchword among the friends of freedom, truth, and man; and it does appear likely that when those designs of God, fore-ordained before the foundation of the world, shall have been accomplished, and when this seeming crowded earth shall have become but a recollection, that in the history of Christian triumphs, the American decree of the equality of sects, may prove to have been introductory of as great religious glories, as the profane intrusion of the civil power into the church in the fourth century was of disasters.

But while anticipating American happiness, we will not forget England, which will surmount her difficulties, the stronger for her trial. The national mind will be

the better for national distress. We are at a crisis, whose darkness and difficulties we will hope are a passage into a new career of glory. We trust in our country, that whatever may be her trials, she may be equal to them;—our country, whose moral and physical resources are so vast; the genius of whose people makes her artizans the teachers of the whole earth; the skill of whose sailors constitutes them carriers for the whole world; the vastness of whose commerce whitens the whole ocean with its sails, and crowds every port with its ships:—our country, for ages past, an asylum of liberty in the earth, and within whose hearing the wide world round, scarcely a single battle has been fought for freedom, in which some or other of her sons has not struck a blow for her "good old cause." We trust, also, for our country, in that Providence, that laid the foundations of her greatness in the ocean's unfathomable depths, and which uplifted her thence, rich with mines below, and verdure above, into her commanding position on the seas; we trust in the God of nations, who can over-rule their calamities for greater final good; in that God, who, through national hardship and vicissitude, early trained the British people up for struggle and success:—in whose name Magna Charta was confirmed to "the barons bold on Runnymede," whom the pure-minded Milton supplicated for freedom's cause, of whose presence round him the hero Hampden was mindful when he died, who received the martyred Sydney's parting spirit, and to whose eternal principles of truth, justice, and love, lies the patriot's last appeal. We trust in that God for our country's continued deliverance, who has gifted her so rarely, imparting to her an influence so great, that it would be felt from pole to pole, the earth's circumference round, long as the human race should last, even were our islands to sink to-morrow to those unknown depths, whence volcanic agency uplifted them, and to vanish so utterly, as not to leave even a barren rock behind to be the seamark of the German and Atlantic Oceans.

THE MEMORY AND EXAMPLE OF THE JUST:

A Sermon preached on All Saints' Day, to the First Church, by its Minister, N. L. Frothingham. Boston, United States, 1840.

HEBREWS vi. 12: *That ye be followers of them who, through faith and patience, inherit the promises.*

FOR a thousand years, the day on which we are now assembled has held a peculiar place in the Christian calendar, and been marked by its own distinctive name. For a thousand years, the first of November has been consecrated as the festival of All Saints. The church has dedicated it to the memory of all those just persons, who, having kept the faith in a good conscience, and adorned it with a beautiful life, have lain down in its peace, and passed on to its recompenses. I love to see the years, as they roll round with their changing seasons and various fates, divided by these quiet Sabbaths, which remind us of truths that are always the same and heavenly inheritances. And if such sacred seasons are wholesome and lovely, and blest to the kindliest uses, that is divine authority enough for me. I should account it a reproach to be found among any who are so simple or so mad as to cast a public insult upon their meek services. I love, furthermore,—if such a thing can be borne with in these days, when the newest folly, or the oldest made to look like new, passes easily for advancement,—I love to note the distinctions with which Christian history has dotted some of these Sundays, giving them appropriate inscriptions, and inviting the thoughts of worshippers into a particular direction. I love to connect the fleeting occasions of our worship with the recollections of ancient times; and, without subserviency or superstition, to remember that the same subject is occupying my poor thoughts, which is celebrated at other ends of the earth with hymns and discourses, and acts of devotion. A thousand years shall not bind us, nor any number of thousands. But we need not refuse that they should instruct us. We should not deny that they belong to us. We should not cut

ourselves off from the line of the past ages and their great dead; but consider what they have done for our profit, and account it a privilege that they are living for us yet, and vocal afar off; not muttering out of their graves, but speaking to us with their clear and dispassionate voices.

This is "All Saints" day. It is the universality of its title that recommends it to me. It breathes of humanity. It seems to bring together, under the same claim to general praise, and thankfulness. and veneration, people of different races, sexes, ranks, education, influences; making a larger and more various household than the world had ever heard of before, and one that is bound together by closer and nobler sentiments than the older generations had been acquainted with. "All Saints." I read in that expression, all those who had laboured and prayed and suffered for the right; all, without particularity and without exception, to whom the present time always remains indebted for much of the wisdom and the worth and the privileges that it contains.

A word or two upon the history of this appointment may not be without use in confirming and illustrating the idea that has just been presented. Originally, the persons for whom this festival was named were all the Apostles, then all the Martyrs, an increased company, and then all the Saints, by a still widening comprehension. It afterwards joined to itself even more liberally the appellation of All Souls, as if none should be omitted, the lowliest, the feeblest, the most imperfect, who had brought a true heart to their life's calling, and fallen asleep in the Lord. The obscure places they had filled might have remained wholly unknown; their names never repeated, their deeds nowhere recorded. Forgotten, as though they had not been, they were yet to have their part in this general tribute, where the most illustrious were not signalized, nor the most inconsiderable left out, but where the silent praise of a faithful desert absorbed every other title.

Is there not something affecting in this, and deserving of your further reflection? Is there not something not only generous in the conception and calling up our

best sympathies, but absolutely new to the former experience of mankind? When the Pantheon, or temple of all the gods, a temple still shewing its round dome in the Roman streets, was dedicated anew to all the champions and sufferers for the truth, there seemed to be in that simple act the sign of a different era, just opening upon the world.* It shewed that religion had drawn nearer, and with more of human affection, to the earth. Instead of the gods, there were men. Instead of a dreamy mythology, there were the sentiments and affections of beating hearts, full of their proper nature, looking back upon departed brethren and benefactors, and looking up to Him, who is Lord of the quick and the dead, and who brings into one communion of the redeemed and under one government of grace, all them that love Him. The heathen world raised a few distinguished men from the crowd and paid them homage, while the common multitude, overlooked when living, were made no more account of when they were gone than the dust in which they were laid. Where in all its annals can you point to any thing resembling, this impartial and wide-embracing commemoration; so reverential and affectionate at the same time; holy with religion, and warm with the social nature of man?

The spirit of the present occasion, then, is one of remembrance; of honour and gratitude to those whose course of righteous endeavour, whether earlier or later run, is now finished. And it can be met by no text more suitable than the exhortation to the Hebrews, to be "followers of them who, through faith and patience, inherit the promises." "Followers" of them, it is said. Not obsequiously, or without reflection, or with a blind adhesiveness and implicit trust, as if we also were not somewhat,—free and responsible, or as if any even of the best were perfect; but still with eyes turned towards their tracks of light, and hearts fired by all admirable examples. The Christian is taught to regard his Mas-

* This dedication took place on the 12th of May, 610, and the anniversary was handed down as the festival of All Martyrs. In the year 834, the same festival was transferred to the 1st of November, under the name of All Saints, Respecting the introduction of the further title, All Souls, there is controversy.

ter as a divine pattern, and he reads in his holy books, of prophets and apostles set forth for his imitation. The opinion of the wise in all ages has applied to such a use the characters and lives of the excellent. They were not good for their own sakes only, but for the world's sake, in this respect as well as others. It is not asked for them that they should have dominion over our consciences, but that they may be permitted to aid our persuasions and our joy; not that they should "rule us from their urns," but that they should make us partakers of their immortal spirit. It was a saying of one of the sages of antiquity, that they are happy who teach while they are absent by what is remembered of their worth. We are in that way the most pleasantly and effectually taught. We are not so much impressed by rules, as won by examples. We are trained by what we observe. We unconsciously imitate. You may call this an infirmity of our nature; but it is a fact in it, whether a weakness or not. In childhood, how is the mind attracted by what it beholds, and moved with the narratives of noble and beautiful actions, before it has learnt to reason, or acquired any spiritual impulses to which it can confide! And we never wholly outlive those early dispositions. We should be far from the better for it if we could. Much of that sensibility of younger days will remain to the latest. Old eyes will glisten at the representations of whatever deserves to be loved; and the spirit that has been subjected long to the hardening influences of life, feels a call upon it to resemble what it approves. We are prompted by a truth shewn in action. We are animated by what is bravely done. We grow composed as we witness another's patience. We are drawn into sympathy and alliance with it, for the moment at least, as often as any praiseworthy motive is seen leading the way. In the company and at the mere sight of the thoughtful and pure, the reckless are checked; the low-minded are convicted of a painful inferiority; the ill-guided are smitten with respect for what is so much better than their own practice. That principle of emulation, which plays so great a part in the affairs of mankind, how can it here be inoperative, and why should it here be de-

cried? It has its most important province at this point. It spreads a just sentiment from one to many. It multiplies the likenesses of a virtuous character. It "provokes to good works." Who need be ashamed to be called an imitator of those who fear God and serve their generation, or a follower in the way that leads to life everlasting? And yet these honest old words, we can hardly deny it, have fallen into some dislike. It is common to listen to a very different kind of instruction, that bids us have little or nothing to do with any thing that has gone before us, and exhorts every person to be, in and of himself, the most original person that was ever thought of. It professes to be so fresh from the perpetual fountain of truth, as to be wholly independent of those streams of time that have flowed for the comfort of all the nations. It would have every thing come directly from heaven, or from the soul's own being; and often, as is very natural, it makes but an indistinct difference between the two. It is so jealous of authority, that former beliefs are rendered questionable by the very circumstance of their having been extended so widely and held so dear. It is so averse from imitation, that it cannot well hear of Christ himself as a model for tempted and suffering man. It is so unwilling to follow, that it mistrusts a foreign guidance, even to "inherit the promises." I would not be unjust in my constructions of another's language. I would not, especially, be injurious and assuming towards another's persuasion. But there seems to me a dangerous looseness of thought prevailing among us upon these subjects, and an anarchy of innovation, that call for the close attention and the plain word of those who acknowledge the value of any thing that ancient reverence has established, or who have intertwined their feelings at all with its hallowed associations.

There is abroad a wild and dislocated mode of speculation, openly seeking to detach itself as much as possible from all former methods; disregarding the institutions that are left standing yet, and the persons that have departed. It is very apt to usurp the name of movement and progress, as if there were no real advancement, or wish for it, but among its own partizans;—as

if all the rest of the world were bent on standing still;—as if the proper sign of life were convulsion, and whatever is not a spasm, were a sleep. The past is spoken of as dead. From the language of many, you might suppose that nothing was so desirable to them as to be wholly free from it. They appear to think that the present living generation is tied face to face with it, as with a corpse.*

But I would be far from representing it so. I would rather look upon the people of our own time as moving on in the grand procession of the ages; every countenance set forward; the good pleasure of God manifested over all their ranks;—the wisdom of God resounding through them all, the providence of God enfolding them all;—and the shadowy forms that are furthest back, indicating something for the benefit of those that are to appear hereafter. The past is any thing but dead. It teems, like the old earth, with unappreciated treasures. Every new-born intellect looks behind, to study its lessons. The sensibility that is but just touched, turns towards it to receive its inspirations. We are in some degree the growth of it, and we remain connected with it by innumerable fibres. Who could wisely reject its learning? Who could safely dispense with the restraints and cautions of its gray experience? Who can possibly lose sight of its time-honoured recollections? Whence but from it come precedents and examples, and all the precious things that have shewn themselves proof against the corrosion of years? What a multitude of memories is there, that bless every one of us, in return for our blessings! Do not all they who have lived excellingly, live for ever, rehearsing in the ears of posterity the incentives to a virtuous praise?

"That ye be followers," says the scripture, which, however "given by inspiration of God," is but a tradition still, and a gift from the past,—"followers of

* The figure is borrowed from Virgil's Mezentius:

"What words can paint those execrable times,
The subject's sufferings, and the tyrant's crimes?
The living and the dead, at his command,
Were coupled, face to face, and hand to hand."

Dryden's Æneis.

them who, through faith and patience, inherit the promises." To walk in the steps of those who adorned their Christian profession as they went before us, may well be preferred to the eccentric course that abides no outward rule, and reveres nothing in the shape of age and authority. The youthful heart is but too ready to throw off the yoke of prescription, the influence of elders, the counsels of time. It requires no encouragment in this direction. As it widens its views, and increases its learning, it will be likely to feel a greater consideration for what has lasted, and a greater tenderness for what is gone, and to replace, as well as it can, the images of deference that had been thrown down.

The exhortation of the text is made peculiarly impressive by the terms in which it is conveyed. With the remembrance of "all saints," is mixed the thought of their "faith and patience." Great things are implied in the mention of these two qualities of their obedient mind. Their "faith" affects us more profoundly after they have departed, and nothing but the objects of faith survive. While they lived, they walked not by sight only. What would it have availed them if they had, now that their sight is sealed? But they passed through the changes that were appointed to them, "as seeing Him who is invisible;" rejoicing in the belief of divine realities; trusting in an eternal Providence; sowing to the Spirit. If they had lived but for a scene and a show, "time and chance" would have struck them blind. If they had lived but for their indulgences, they would have lain down in sorrow. If they had lived for their gains, they would have been ruined. If they had lived to the flesh, they would have died. But those celestial principles are the same always that they were ever; and therefore the inheritance of the wise remains to them incorruptible.

With "faith" is immediately connected "patience;" as in the text, so in various other passages of sacred writ. For the best of reasons. They are intimate companions. Faith would utterly languish, if it could not wait long and persevere; and patience would soon fail, among the trials to which it is often put, if it did not lay hold upon something in which it can absolutely

confide. There will be many obstacles as we move. There will be many obstructions as we look. There will be many discouragements as we hope. "Behold," says St James, "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Are "the fruits of the Spirit" less valuable than those of the ground? or are they not far better worth this slow expectation? Shall we not be as willing to trust God in his truths, as in his harvests? We have all need to do so. They who preceded us in life found temptation and endurance in the way. They knew what perplexity was, and momentary misgiving, and a pining and weary heart. They were put back, it may be, and held down, and kept in suspense. But they did not give over trying and trusting; and hence it is that they "inherit the promises." The Master himself, as he is commemorated in our churches to-day, was humbled before he was glorified. He was afflicted before he entered into his joy. And now is the name of the rejected one above every other; and he, from whom his poor disciples fled away, is at the right hand of God.

On this day of "All Saints," I desire to look reverentially back, first, to him, that holy person, who needed not to be baptized of any, who stands alone above the sons of men.

I would then turn myself to those who before his advent proclaimed and wrought righteousness, and helped forward the common good, and filled their circle, however small, with use and kindness. Blessings be upon them, Scythian or Syrian, Jew or Greek or Barbarian, who were a light and comfort to the spirits of others, before they resigned their own! Blessings on them! I would include them all within the sweep of an infinitely higher benediction than yours and mine.

To the church of the Redeemer, and to all who have ever meekly sat down there; to its confessors, and those who have done better than confess; to its martyrs, and those who have done more than die;—to the least of the little ones who have consented to receive its grace;—to the weakest of its adherents, who did what they could,

and so were numbered among its chosen; let us utter to-day humbly, because so inadequately, our All Hail!

And now, let us come further down, within the reach of our own personal remembrances. And I would call to the mind of every one of you in this assembly those whom you have honoured and loved. They were with you, and they are not. You praise them while you lament them, and their eulogy is heightened by your regrets. Imperfect as they may have been, they are sainted to your imaginations. You remember many things in them that could hardly have been better. Be followers of them in that wherein they followed the only perfect example, and pray that you also may "inherit the promises."

REVIEW.

The Worship of God the Father, the only true Christian Worship; being a Lecture which was not allowed to be delivered on the Market-hill, Peterborough, through the interference of the Magistrates, on Sunday Evening, June 12. 1842. *By John Chappell. Peterborough, J. S. Clarke, Market Place. London, John Green,* 121 *Newgate Street.*

The circumstances which led to the publication of this Lecture are rather curious; and, regarded as an evidence of the *animus* of modern orthodoxy, are possessed of considerable interest. It seems to be the custom in Peterborough, as elsewhere, for the advocates of various religious opinions to address audiences in the open air, subject to various restrictions necessary for the preservation of public order. The author, considering this a favourable method for disabusing the public mind of the prejudices entertained against the views he holds, determined, whether judiciously or not we do not stop to inquire, to deliver a few lectures on the Sunday evenings upon the Market-hill, the favourite place for such displays. The first lecture passed off quietly enough. While giving out the hymn on the second occasion, the preacher was informed by the chief constable that Dr James, the incumbent of Peterborough,

desired he would desist, as the singing disturbed the congregation in the church. To this order he very properly paid no attention. The practice had never been objected to on a former occasion. A Primitive Methodist preacher had been in the almost habitual practice of delivering addresses from the same spot, and it will appear rather strange to any one who has ever listened to the sound which proceeds from a group gathered round one of this description, that greater annoyance should have been felt in this particular case, than in any of the preceding. On the third Sunday evening, just as the lecture was begun, first a party of policemen, and then the Magistrates themselves, interfered, refusing to allow it to be continued at any time, or in any other locality within the town. We need offer no remarks on this proceeding. The chief mover in it stands plainly revealed, indeed takes no pains to conceal himself.

The circumstances which are briefly detailed, form the chief but not the only apology for the present publication. The subject has been discussed so often, and with such distinguished ability, that little new, one would think, remained to be said. It is, therefore, highly creditable to Mr Chappell, that he has given a very able discourse on the Object of Christian Worship, which is alike free from mere rhetorical commonplace, sentimental exaggeration, or servile imitation of any of those writers who have thrown such a charm around this cardinal point of Unitarian belief. We should think it very well fitted for putting into the hands of candid inquirers. To all such we heartily recommend its attentive perusal.

The Adoration of Three Persons as the Deity, a violation of the First Commandment; and condemned both by the precepts and example of our Lord Jesus Christ: a Discourse, by a Defender of Bible Christianity. Dublin, printed for the Author; and sold by Bradford and Co., Cork; at the Vestry Library, Strand Street; and the Unitarian Tract Depository, Belfast.

The design of this discourse is correctly expressed in the title. An able application of the Jewish mono-

theism to Trinitarian theology, is followed by a comparison of the belief of the great body of professing Christians with the precepts and practice of their Master. Some of the arguments though, of course, far from new, are stated with a force and distinctness which go a great way to make them appear so. The author seems perfect master of his subject, and treats it with that earnestness it demands. We have followed him with great satisfaction throughout almost the whole of what is strictly argumentative, though at times, we fear, he extends the argument beyond its proper limits. For instance, in the declaration of our Lord, "And in that day ye shall ask me nothing," &c. he conceives, "we have, as it were, a *prophetic* warning of the Saviour himself against this system of idolatrous worship. Not only," he adds, in drawing an inference from this statement, "is the Triune Deity not commanded to be adored in Scripture, its worship is forbidden." We were very much pained to find in a few passages a spirit of denunciation evinced, which we had always considered as being the exclusive accompaniment of orthodox controversialism. Not that we for a moment deny that Unitarians have commonly taken too low ground in their disputes with other denominations. Did we conceive that the author meant merely to correct this error, we should rejoice in whatever success might attend his exertions. If we rightly understand his meaning, we cannot at all admire the spirit exhibited in the sentiment following. After speaking of the danger of disregarding the injunctions of the first commandment, he goes on to say:—"But, perhaps, it will be said that Christians have hitherto violated it with impunity. I tell you *nay*. I believe that if we but read the judgments of God manifested on the earth, we shall see similar judgments executed upon Christians for their departure from it, to those the Jews suffered for their idolatry." This looks too like resorting to the use of those weapons, whose employment we have ever protested against, when used against *ourselves*. With these qualifications, we recommend this discourse to our readers, and to all frends of scriptural Christianity.

A Sermon on occasion of the death of the Duke of Orleans, preached on Sunday, July 17. 1842, *at Mill-hill Chapel, Leeds, by Charles Wicksteed, B. A. London, John Green, Newgate Street; Leeds, H. W. Walker.*

THERE is a great deal more in this talented and interesting production than is usually found in sermons of a like nature. There is, too, which pleases us almost as much, an entire absence of an exaggerated and affected strain of so-called moralizing, by way of "improving the occasion," which events like the present have called forth so plentifully. This is, we are disposed to think, mainly attributable to the circumstances in which it was composed. The author had intimated on the previous Sunday his intention "to preach on the Religious Education of the young, preparatory to the reassembling of the chapel classes for Scriptural instruction." In the interval, intelligence of the death of the Duke of Orleans arrived, and its effect on Mr Wicksteed's mind was so considerable as to induce him to postpone his intended discourse, and address his people on that subject. This is, we cannot help thinking, a widely different and much more natural mode of proceeding, to that usually adopted on similar occasions, when the preacher has a duty imposed upon him, and the sense of restraint induces a cold and formal manner of treating the subject, or else a laboured and ambitious display, destitute alike of simplicity and truth of feeling. In this discourse, however, we see the great superiority of an opposite mode of proceedure. We shall not attempt any outline of the topics discussed, but content ourselves with referring to the sermon itself, which will more than justify the opinion we have expressed. One extract we cannot help making, not as a specimen of the application he has made of the event, but of the style in which the author treats the topic, which is commonly the only one presented in such sermons.

"But yesterday, that young man held in his hand all on which earth has set its seal as valuable, youth, health, strength, beauty, powers, honours, wealth, he held them in his hand, and millions of the young looked

up to him with admiration and envy. I saw him a few years since, and he careered along as the young wind with the world before it, and now 'two paces of the vilest earth are room enough.' My friends, had he nought but the riches I have described, how poor is he now.

"And the same day I saw an older man. His hair was grey, grey with vicissitudes and years. He had lost his father in early youth; he lost him by the hand of the executioner. He had himself at one time, it is said, gained his living by teaching youth in America, though he was now seated on the throne of France. He was called a tactician, wily, politic, and avaricious; but he has governed a turbulent country twelve years with vigour and in peace. His accumulations, whether of honour, of riches, or of security, were for his son—that son is dead. The national peace which he was anxious to establish, he now leaves in peril. The calculations of long years are belied. The crown which he had been striving with his whole effort to fix steadily, will now, in all human probability, totter on the head of a child. In the weary toil of his life, if he has gained no more than these disappointments and delusions, how poor is now that bereaved old man?"

The Law of Conscience, in its Action on Nations and Individuals: A Sermon, preached before the British and Foreign Unitarian Association, 1842. *By Charles Wicksteed, B.A., Minister of Mill-hill Chapel, Leeds. London, the Unitarian Association Office,* 39 *St Swithin's Lane; John Green,* 121 *Newgate Street.*

This is an admirable discourse, and one exactly suited to the circumstances under which it was delivered. The author seems to have an exact perception of our position as a sect, and the position of other sects towards us. He commences very rightly by ranking the consistent and conscientious believer in a false faith, immeasurably above the man who slides into the true faith by chance, or through caprice or fancy. He writes eloquently and feelingly of the wrong a mind inflicts on itself, which changes its faith without ade-

quate reason. The love of truth is to swallow up all other considerations. Fashion, interest, or love of popularity, is not to be for a moment looked at. The soul in all its inquiries is to preserve its purity. That an honest man is the noblest work of God, is a fact never to be lost sight of. He beautifully illustrates his position by instancing Paul as a person, who whether the persecutor of the Christians, or their undaunted advocate, could always say, " men and brethren, I have lived in all good conscience before God until this day." Our author next shews the inevitable consequence of conscientious individual examination to be sectarianism. Sectarianism in itself is not necessarily an evil. Those who happen to agree intellectually together will natually seek each others company, and form themselves into a society. There would be nothing wrong in this, if all agreed to differ in the spirit of charity. But it unfortunately happens, that the convictions arrived at by a majority of Christians, necessarily engender the spirit of persecution, and narrow-mindedness. Their faith they look upon as a talismanic influence, which, let them live as they may, will infallibly conduct them to Heaven. Those who do not possess this charm, although their characters should be moulded after that of Christ, are doomed to perdition. The religion of love and a sound mind is thus transformed into a system of pernicious jugglery. We have often been provoked to hear some Unitarians talk, as if there were no material difference between them and the Calvinist. Such parties must either have an erroneous conception of Calvinism, or wilfully blind themselves to the real facts of the case. They usually say, let the Calvinist alone, he is well enough off as he is, let us quietly enjoy our own opinions, let us keep in our own small citadel, and merely protect ourselves from aggression. How different this from the conduct of their acknowledged Master, who lived and died for truth? We have observed that where zeal thus grows lax, and indifference strong, Christianity has in some measure departed, compressed it may be in the almost annihilating folds of a German mysticism, or some other equally absurd form of infidelity of foreign importation. No one, we

believe, can hold Christianity to be the truth of God, without striving to impart that truth to others. We are rejoiced to find that a person of Mr Wicksteed's talent agrees with us in holding the sentiment that Christian Unitarianism is the only cure for sectarianism. With pleasure, therefore, we make the following quotation:

"It is the creed he holds, it is the opinions that he maintains, it is truth which makes him free. By infusing those sentiments, then, he will infuse that charity into the breasts of his fellow men; he will not only preserve his own conscience inviolate, and spread what he believes to be a diviner truth, but he will take the only steps that can be taken with success, for plucking out its sting from our sectarianism. For while other men, he must confess, have hearts as warm and kind in all other matters as himself, why is it that they cannot, on this one topic of religion, feel as kindly and charitably, and with as meek religious trust, that all things work together for good as he? While other men he sees are as virtuous, as good, as humble, perhaps more so, than himself, why is it that they become all at once so full of denunciation, and so dictatorial on topics so solemn and so serious as these? What stands between them and a tolerant Christian trusting spirit of charity, that hopeth all things, and thinketh no evil? It is their creed, their opinions—their opinions which teach them that there is but one way to salvation, and that is their own, that those who differ from them will be damned, and those who lead others to do so are guilty of a hateful moral enormity." (P. 31.)

In page 11, Mr Wicksteed writes as follows, "It is not our differences on the doctrine of the Trinity, or on that of Original Sin, or even on that of the Atonement, which cause, as such, the evils of our sectarianism. They spring from man's presumptuous attachment to these differences of eternal salvation or eternal woe."

We differ from our author here. The spirit of exclusiveness we have never viewed as an accretion to the doctrines held by the orthodox, but as essentially and inherently belonging to the doctrines themselves. The honest Calvinist can never be otherwise than we find him to be, till he renounce his faith, for that which

can alone make him a freeman of Christ Jesus. It will be seen from our first quotation, that Mr Wicksteed corrects himself. We would gladly make more extracts, but our space forbids. The style throughout is vigorous and manly. There is no straining after effect, and this is no small praise to give in an age of affectation. We commend this publication to the careful perusal of our readers, and shall be pleased if they rise from its perusal with the conviction of the all importance of disseminating our principles; the first motive for so doing being that they are true, and, second, that Christian Unitarianism is the only cure for sectarianism.

Presbyterianism more Scriptural than Independency, as administered by Dr Wardlaw. Proved from a correspondence between the Doctor and one of his own members, whose resignation he accepted before it was sent. Being Nos. 1 & 2 of a series of letters addressed to Ralph Wardlaw, D.D., and the members of West George Street Chapel. George Gallie, and William Collins, Glasgow; Charles Zeigler, and Quentin Dalrymple, Edinburgh. 1842.

The perusal of these pamphlets has confirmed within us an idea we have long entertained, that those orthodox sects who prate most about liberality, are of all sects the most illiberal. This controversy amply proves the independent clergyman Dr Wardlaw to be as dictatorial and tyrannical as the most rabid non-intrusionist could possibly be. The author of these pamphlets having intended resigning communion with the church of which Dr Wardlaw is pastor, wished previously to address the members of the congregation. Dr Wardlaw is an anti-teetotaller. He thinks the total abstinence system opposed to Scripture, and derogatory to the character of the Saviour. Hearing through some third party, that the author intended introducing the subject in his address, he peremptorily refused him the liberty of its delivery. The advocate of temperance thoroughly exposes this piece of tyranny, and clearly shews that this independent clergyman, this noted voluntary, and loud declaimer for civil and re-

ligious liberty, is himself in the gall of bitterness, and bond of iniquity of priestcraft; that he has as high notions of priestly power as the Puseyite whom he abuses, and that he wears those very chains he is urging others to cast off. We refer our readers, who may feel interested in the subject to the pamphlets themselves. They will not fail to convince them, that all self styled orthodox sects, whether called Independent, Secession, or Relief, are not a whit more liberal than the Established or the Romish Church; that as long as falsities and absurdities are believed in by a sect, and put forth as its cardinal doctrines, to the enswathing and darkening of Christianity, that that sect's internal government will be in accordance with such errors. While, then, we commend the author for exposing Dr Wardlaw's inconsistencies, we think *he* has acted inconsistently in joining the Presbyterian church. He has failed in proving to us, that priestly domination is not part and parcel of her constitution also. He has certainly made out, that the Independent sect is the most priest-ridden of the two, and that to its great disgrace. It has no right to charge others with an evil, which so glaringly attaches to itself. We would advise him, therefore, to penetrate deeper than forms, and reach to high and leading principles, of which forms are but the outward expression. We give this advice in all friendliness, and with a feeling of respect for the individual. He has shewn himself to be an honest and independent man. We venerate virtue, whatever be the creed of its possessor.

Unitarianism Vindicatsd; in a Letter to the Rev. J. Kingsmill, M. A. By Francis Bishop. London, J. Green; Warrington, T. Hurst.

Mr Bishop, the respected and energetic Unitarian minister of Warrington, having delivered a course of Sunday evening lectures, explanatory of Christian Unitarian principles, the incumbent of St Thomas's Church, Appleton, Cheshire, felt himself moved to issue a pamphlet, which he entitled, "What is Unitarianism?" Had the pamphlet been written in the spirit of truth and charity, for the purpose of cautioning his flock and

the public against what he considered the errors of the Unitarian faith, he would have been labouring in his vocation, and no fault could have been found with his labour. But when a professed minister of the Gospel of Christ, in his zeal against heresy, forgets both truth and charity, he merits exposure, condemnation, and chastisement. Mr Bishop has administered this wholesome correction to the false accuser with the promptitude, energy, and faithfulness which such malversation richly deserved. No apology was necessary for this vindication of Christian truth. Heartily do we agree with Mr Bishop, that "as long as ignorance spreads its misrepresentations, and bigotry utters its calumnies respecting the Unitarian faith, so long does it appear to him [and to us] that its advocates are bound to correct the one and silence the other, by putting forth in their several spheres of labour, reiterated statements of what Unitarianism really is, and what it is not." In too many quarters has there been great laxity in this particular. An unhealthy craving after something new, exciting, mystical, has been pandered to, to the neglect of plain and repeated statements of the true and the practical. Who, among the thousand inhabitants of any of our large towns have read the writings, or even heard of the names of Emlyn, Priestley, Lindsey? It is not sufficient that these men laboured in their day and generation, and that a few here and there have been enlightened by their labours. The thousands are still in woful ignorance on these great subjects. These thousands should be enlightened too, notwithstanding a fastidious minority should be unwilling to listen to the repetition of truth with which they, but not the masses, have been long familiar. Christian Unitarian principles have not been thoroughly and practically embraced, where any indisposition exists to constant, untiring effort to diffuse the blessings. We thank Mr Bishop for his work. He has vindicated Unitarianism ably and triumphantly. With great terseness and force he has shewn the sophistry, inconsistency, and bad faith of his opponent. He thus concludes: "If I have charged you with caricaturing Unitarian sentiments, I have proved it. If I have charged you with misquot-

ing Unitarian authors, I have proved it. If I have charged you with mutilating Scripture, I have proved it. If I have charged you with misrepresenting a Unitarian translator, I have proved it. If I have charged you with ascribing to Unitarians the objectionable sentiment of an orthodox writer, I have proved it. And now, Sir, I call upon you, by all the violated sanctions of truth and justice, in the name of the body of Christians whom you have traduced and vilified, for the sake of those whom your misrepresentations may have deceived, and, if you will allow me to add, for the sake of your own reputation, I call upon you to come forward and justify your assertions, or else to retract them as publicly as you have made them." We have read "Unitarianism Vindicated," with care as well as pleasure, and can testify that Mr Bishop has proved most undeniably these various charges. The man who could be so ignorant or reckless as to make the mendacious assertions upon which Mr Bishop has animadverted, was not likely to do homage to truth and justice; and, as might be anticipated, the "Incumbent of St Thomas's Church, Appleton, Cheshire," has preferred inglorious silence, and suffered judgment to pass by default.

The Importance of the Doctrine of the Unity of God, preached before the Southern Unitarian Society, at Poole. By the Rev. J. R. Beard, D.D. London, J. Green; Manchester, T. Forrest.

This discourse is another valuable contribution on the part of Dr Beard to the cause of Christian truth, for which he merits the warm approbation of all its friends. The origin of the great cardinal principle of religion and morality, the Unity of God, is rightly ascribed to Divine revelation, and its moral value as affecting individual and social interests is powerfully pourtrayed. Reason and Scripture, existing facts, and ancient history, are all brought to bear their illustrative force in demonstrating the practical importance of viewing God as purely, simply, One being, or person; that with the conception of Oneness, the character of God as

the universal Father is indissolubly connected, and that polytheism necessarily springs up, if men indulge the lax and fallacious idea, that, provided moral qualities be ascribed to Godhead, numerical number is of small concern. We rejoice in the publication of this discourse. It should be disseminated far and wide; studied by Unitarians as well as Trinitarians; the one it would stir up to the more earnest love of their distinctive faith, the other it would convince that the doctrine of the Trinity is the source of numberless evils.

Nine Sermons on some of the most Important and Stupendous Miracles of our Lord Jesus Christ. By William James. London, J. Mardon; J. Green. Pp. 401.

These sermons on our Saviour's first miracle; the cure of the nobleman's son at Capernaum; the healing of the infirm man at the pool of Bethesda; the gift of sight imparted to the man who was born blind; the resurrection of the widow's son at Nain; the stilling of the tempest; the cure of the Gadarene demoniac; the feeding of the five thousand; and the resurrection of Lazarus, cannot be read by any seriously disposed person without instruction and profit. Plain and practical in their treatment of the great subjects discussed, they at once impress the mind with the reality of the mighty works which they bring vividly before it, and lift it in adoration to the Omnipotent Power, who, through Jesus, thus displayed his designs of mercy to mankind.

MONTHLY RECORD.

December 1. 1842.

Died, August 23, at Islington, London, in the 76th year of his age, the Rev. Thomas Moore, formerly, and for many years, minister of the Unitarian Chapel at Kingswood, near Birmingham. Mr Moore's talents were of no mean order, and having in his younger days enjoyed the advantage of prosecuting his studies at the academy of Daventry, under the

able and faithful superintendence of the Rev. Thomas Belsham, he subsequently acquired an honourable distinction in the literary world. Among the various productions which he has given to the press, may be mentioned, an admirable Sermon against Cruelty to Animals, an elaborate and beautifully illustrated History of Devonshire, and a most interesting and ingenious Essay on Social Worship. His last illness was of a painful and lingering nature, but the fortitude, patience and resignation which he uniformly evinced, and his meek and calm submission to the Divine will, exemplified in a striking manner the value of his religious principles, and how eminently they are calculated to sustain and cheer the Christian in the near prospect of dissolution. Mr Moore has left to mourn his loss an aged and infirm widow, and a large family of children and grandchildren, by whom he was greatly beloved.

T. C. Jun.

Our readers, of every locality, and of every station of life, will, we are sure, participate in the feelings of sorrow with which we record, in our pages, the death of the Rev. Dr Channing. He died on the 2d of October. Eulogy, on our parts, of this pre-eminently great and good man, this faithful citizen, this practical disciple of the Saviour, were a vain labour. He is honoured and reverenced by the thousands and tens of thousands whose minds his writings have enlightened, whose hearts they have tended to purify, whose pathway of life they have brightened, whose trust in the Father of mercies they have deepened, whose hope of immortality they have rendered firm and abiding. The newspapers of Great Britain of every party, have vied with each other in expressions of admiration of the character and labours of Dr Channing. In most of the pulpits of our denomination services in reference to the melancholy intelligence have, we believe, been conducted. In this city, Mr Harris preached on Sunday morning, November 6, a discourse founded on Philippians iii. 13, 14, in illustration of the character and writings of this apostle of Christian truth, freedom, and righteousness; and at the request of numbers who were disappointed of hearing it, redelivered the discourse on Sunday evening, November 13. The chapel, crowded in every part, was filled with an audience composed of persons of every differing sect, all evidently deeply sympathizing in the preacher's delineation of departed excellence. We copy from the Inquirer newspaper the following account, taken from the Boston Christian Register, of the services at the funeral of Dr Channing:—

"The last offices of affectionate and melancholy commemoration were performed over the remains of this eminent di-

vine and philanthropist on Friday last. Everything which depended upon the few and simple arrangements for the solemn occasion was appropriately performed. The mortal remains had been brought to the city and deposited in what was lately the dwelling-house of the departed. There a multitude had been gathering, renewed and supplied from hour to hour, to take one parting view of that countenance which by those who have looked upon it will never be forgotten. At the time appointed for the services, the remains, followed by the immediate mourners, were borne to the church in Federal Street, and placed before the pulpit, and the table from which he had spoken the words of Jesus Christ to his flock. The gallery of the church was open to all, the side aisles and a portion of the broad aisle were occupied by the members of the Society, and the front pews and many others were filled by the Committee of the Society, and by the clergy. Every part of the house was crowded by an assemblage constituted of such various classes in the community, as to offer in itself a tribute to the eminence and influence of the departed. There was no funeral parade, no sackcloth hangings, no swinging of censers, no strewing of dust upon the coffin. There was deep feeling, and solemn thought, and treasured remembrance enough to supply the place of all the usual garniture of the obsequies of the dead. There was the high place of instruction from which the eloquent divine had opened the lively oracles of God; there was the table of commemoration, at which he had offered the prayers of a holy faith, and spoken from the fulness of a heart intimate with the love of Jesus Christ. Familar forms occupied the places where his eyes had gazed upon them, and the representatives of three generations—the aged, the active, and the young gathered around the bier of the great and good man.

Probably no other occasion could occur, even in the unceasing round of sad and solemn experiences in life, which would have brought together the individuals who composed that assemblage. There was a touching tribute of respect paid to the character of that honoured and reverend man, which will atone for much that is unworthy in human life. Around the bier where he was laid low in death, were gathered as sincere mourners, multitudes of every place and profession, especially of the eminent in all the departments of professional life. Men of the most opposite tastes, pursuits and opinions were there side by side. A dense multitude were collected around the exterior of the church and filled the neighbouring streets, but a solemn stillness seemed to hang over the assembly within. The following was the order of services.

ANTHEM.

I heard a voice from heaven,
Saying unto me,
Write, from henceforth blessed are the dead
Who die in the Lord.
Even so, saith the Spirit,
For they rest from their labours.

Reading of the Scriptures, by the Rev. Mr Lathrop; prayer, by the Rev. Dr Parkman.

HYMN.

Go to the grave in all thy glorious prime,
In full activity of zeal and power;
A Christian cannot die before his time;
The Lord's appointment is the servant's hour.

Go to the grave, for there thy Saviour lay,
In death's embraces, ere he rose on high:
And all the ransom'd, by that narrow way
Pass to eternal life beyond the sky.

Go to the grave! no, take thy seat above,
Be thy pure spirit present with the Lord;
Where thou for faith and hope, hast perfect love,
And open vision for the written word.

Address, by Rev. Mr Gannett; prayer, by Rev. Mr Young.

HYMN.

Calm on the bosom of thy God,
Dear spirit, rest thee now:
E'en while with us thy footsteps trod,
His seal was on thy brow.

Dust to its narrow house beneath,
Soul to its place on high,
They that have seen thy look in death
No more may fear to die.

BENEDICTION.

It seemed wonderful to us, and we think it must have been equally so to all who listened to him, that Mr Gannett, under

the pressure of so heavy affliction upon himself, and with the knowledge that a word of life and power would be expected by all around him, could in so short a time have prepared his discourse. To flatter or extol such a service would be most unbecoming. All that we need to say of it is, that it met the full sympathies of the audience, and was received by them as a just delineation, not an eulogy, of the life and character of Dr Channing. As the discourse will soon appear in print, we shall not now present an analysis or even a sketch of it. Mr Gannett observed that he left the more extended labour of writing a biography of the deceased, and of delineating his high intellectual character to another. May we not hope that the work will be accomplished by an eminent jurist, a class-mate, and through his whole life, the devoted friend of the deceased—Mr Justice Story?

It certainly is not for us to undertake here an analysis of that wonderful mind which Dr Channing consecrated to the ministry of Christian truth and of philanthropy. The civilized world has felt already the influence of his life, and the fruit of his labours will mingle with the many agencies of good which are to act upon coming generations."

We willingly insert the following

LINES WRITTEN ON HEARING OF THE DEATH OF THE REV. DR CHANNING.

A star has left the sky of life,—
A spring has ceased to flow;—
A fertile tree has blighted been
By Death's fell withering blow.
A soul of purity and worth
Has sought a higher sphere;
A mighty mind has burst the bonds
That held it darkling here.

Channing, the wise, the good, the great,
Our beacon and our guide,
The foe of error and of vice,
Truth's champion, and her pride,
Has fallen; yet nobly to the last,
True to his trust he was,
Brave battling to the closing scene
In Freedom's hallowed cause.

In him the sons of toil have lost
A sympathising friend,
Who sought with moral dignities
Life's humbler tasks to blend.
His thrilling words like showers of spring,
Clothing the fields with bloom,
Brought light and joy to wintry hearts,
That else had droop'd in gloom.

To win the heartless slavess of wealth
To purer paths of love,
To break the chilling bonds of self
With warmest zeal he strove.
Uncramp'd by ties of caste, or creed,
By party unconfin'd,
His godlike sympathies embraced
All grades of humankind.

* * * *

Our brightest lamp has ceased to burn
Our fairest flower to bloom.
And death has hid our purest gem
Within the cheerless tomb.
But truth shall fly the heart,
And virtue sink in shame,
Before the wise and good shall cease
To honour Channing's name.

Glasgow, Nov. 12. HUGH MACDONALD.

PEOPLE'S EDITION OF CHANNING.

SIR,—Your numerous readers will doubtless be gratified to hear, that the total number of subscribers to my Channing now amounts to 2800, and that the work is actually in the press.

I have entrusted its execution to those spirited publishers, Messrs Simms & M'Intyre of Belfast, who have come forth, in the most generous manner, to aid me in the realization of my project.

The Book itself will be struck from the same stereotype plates used by them for their beautiful 2 vol. edition, lately published. The size will be demy 8vo.—the type, long Primer,—it will contain about 1128 pages, and will be supplied to subscribers at 3s. 9d. sewed in a printed wrapper; or in cloth boards, with gilt title, for 8d. additional. Should I decide on prefixing a memoir, 4d. more must be appended to the price, *i. e.* to those who take the memoir, to others the cost will be as I have stated.

The work will, I trust, be ready some time in January; so not a week is to be lost by those who still wish to subscribe. As before, I must decline all orders for less than *ten* copies. I am, Sir, your obedient servant.

ROBERT E. B. MACLELLAN.

Bridport 11*th Nov.* 1842.

TO CORRESPONDENTS AND SUBSCRIBERS.

AT the close of another year of our Editorial labours, *the sixteenth*, we have sincere satisfaction in expressing our thanks to the numerous friends, correspondents, and subscribers, by whose sympathy and aid, our efforts have been encouraged and supported. We rejoice that since the "CHRISTIAN PIONEER" began its course, other and efficient agencies for the vindication and diffusion of the holy and benignant principles of Christian truth, freedom, and righteousness, have been called into action. We refer with pleasure and satisfaction to the "BIBLE CHRISTIAN," conducted by the Rev. J. Scott Porter, Belfast; the "CHRISTIAN TEACHER," by the Rev. J. H. Thom, Liverpool; and more recently "THE INQUIRER" newspaper, by the Rev. W. Hincks, London; a mode of publication we have long since been anxious to have brought into operation. In wishing increasing prosperity to those instruments for the diffusion of Christian knowledge, and including in our good wishes the "CHRISTIAN REFORMER," which both in its old and present form, under the able superintendence of its excellent and indefatigable editor, the Rev. R. Aspland, has been singularly useful, we may be allowed to express the hope, that the past labours of the CHRISTIAN PIONEER may not be forgotten, nor its utility be superseded by these kindred labourers. There is ample room and verge enough for the efforts of all these publications, amidst the ignorance, bigotry, and superstition, the worldliness, cant, and indifference with which society is infested; and in the indulgence of the expectation that our friends, correspondents, and subscribers will still oblige us by their efficient aid, we gladly announce, that on the

1st of January 1843,

The First Number of the Seventeenth Volume of

THE CHRISTIAN PIONEER,

Will be published as usual by the Booksellers, whose names appear on the title page of our work.

EDINBURGH: PRINTED BY MACPHERSON & SYME,
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